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The
CHRISTIAN CENTURY

A Journal of Religion

America's Car of Juggernaut
By Dana Doten

Religion and Modern Civilization
By Albert Schweitzer

An Anatomy of Intolerance
Book Review by George A. Coe

The Elections
An Editorial

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Calendar of Coming Events

Nov. 18. Men and Missions Sunday.

Nov. 19-21. Annual meeting, Methodist board of home missions and church extension, Philadelphia, Pa.

Nov. 21-24. Annual meeting, Methodist board of foreign missions, New York city.

Nov. 22, 23. Fifty-seventh annual convention of Sunday schools of Kings county, Brooklyn, N. Y.

Nov. 23. Fiftieth anniversary meeting and pageant, Newark conference, women's home missionary society, Calvary Methodist Episcopal church, East Orange, N. J.

Nov. 23-26. Regional conference on social economic planning, New York city.

Nov. 25. Hymn festivals for the churches, suggested by the American Hymn society, the American guild of organists and the National association of organists, as an aid to the revival of congregational singing.

Nov. 27. Pennsylvania council of churches, Zion Lutheran church, Harrisburg.

Nov. 27. Westminster choir—home welcoming concert, Carnegie hall, New York city.

Nov. 30. Evangelical youth conferences for Indiana, Indianapolis.

Dec. 2. Bible Sunday, American Bible Society.

Dec. 3. Indianapolis ministers association, Roberts Park Methodist church.

Dec. 4-6. Younger churchman's conference on religion and social justice, interdenominational, Chattanooga, Tenn.

Dec. 4-7. Federal council of churches, biennial meeting, Dayton, Ohio.

Dec. 5. Florida Methodist Episcopal church, south, conference, Gainesville, Fla.

Dec. 9-14. Twelfth session of the Institute of world affairs, Mission Inn, Riverside, Calif.

Dec. 12. Atlanta Methodist conference, Gainesville, Ga.

Dec. 27, 28. Second annual youth institute, Moorhead, Minn.

Jan. 7. Indianapolis ministers association, Roberts Park Methodist church, Indianapolis.

Jan. 7-13. Week of prayer.

Jan. 13. Pulpit exchange Sunday.

Jan. 14. Mid-winter meeting, Indianapolis Baptist association, Indianapolis.

Jan. 14-16. Minnesota state pastors' conference, St. Paul, Minn.

Jan. 15-17. Indiana state pastors conference, Indianapolis.

Jan. 25. Y.W.C.A. annual meeting, Indianapolis.

Jan. 27-Feb. 3. Christian Endeavor week.

Jan. 31. Florida Methodist conference, Jacksonville, Fla.

May 15-19. Spring meeting of the Methodist board of bishops in Chicago.

The CHRISTIAN CENTURY

November 21, 1934

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In This Issue

ALBERT SCHWEITZER

has attained world eminence in so many fields that his selection to deliver the Hibbert lectures in England this year has attracted international attention. For Dr. Schweitzer is known not only as founder and chief physician of the Lambarene hospital in French Equatorial Africa, but also as one of the great trail-breakers in the modern study of the eschatalogical elements in the thought of Jesus, as a philosopher whose monumental work on philosophy—of which two volumes have already appeared—is acclaimed as one of the most important books in the field in recent decades, and as an esthete whose contribution to the appreciation of Bach, both as biographer and as interpreter at the organ of Bach's music, makes him one of the commanding contemporary figures in the world of the arts. On Dr. Schweitzer's previous visit to England he came as an interpreter of Bach, giving organ recitals in several of the cathedrals. This year he has given the Hibbert lectures at Manchester college, Oxford, and University college, London, and is still to deliver the Gifford lectures in Edinburgh. In the article in this issue, which is to be cconcluded next week, The Christian Century is able, with the stenographic assistance of G. Durden Smith, to present the main thesis of Dr. Schweitzer's Hibbert lectures. In their complete and final form these lectures will, of course, be published in book form.

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The
CHRISTIAN CENTURY
An Undenominational Journal of Religion

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EDITORIAL

MEXICO'S church-state conflict has reached a point where it is certain to have a prominent place in the news for the next few weeks, or longer. The tension produced by the decree of banishment against all Roman Catholic bishops, as voted unanimously by the chamber of deputies, has been somewhat relaxed by the focusing of blame upon two bishops who are already in exile and by the act of the president in turning over to the several states the responsibility of handling their clergy. Several of the states have already driven out their bishops and forbidden the clergy to function, but there is no immediate prospect of anything so drastic and sweeping as the exiling of the entire hierarchy from the nation and the outlawing of all religious activities. The issue as it now presents itself is one in which the church will have the moral support of liberal opinion everywhere. Whether the Catholic church has exercised an undue influence in the past, whether it once controlled too much property, and whether it perpetuated credulity and superstition, are not the questions now foremost. The present issue has to do with the right of a church to determine the number and qualifications of its own ministry, to carry on its spiritual activities, and to teach its faith to its own children. These rights the present socialist government of Mexico denies. American Protestantism stands squarely with Mexican Catholicism in affirming them.

Liberals Sympathize With Mexican Church

German Churches Should Unite Their Protests

IN GERMANY also there is a community of interest between Protestants and Catholics which has not yet found expression in terms as emphatic as their common peril at the hands of a totalitarian state demands. The first really impressive gesture in the direction of recognizing this common interest is found in a recent statement from the Catholic side. The Catholic newspaper which officially represents the Berlin diocese made Luther's birthday the occasion for asserting that in the present emergency the two confessions have more to unite than to divide them. Both offer "a broad Christianity common to both confessions as a firm foundation and as the central source of energy for the life and development of the German people." The new leader of German neo-paganism has defined the "positive Christianity," to which the nazi party program does lip service, as such activity by Christians as the national socialist state can from its standpoint recognize as positive; which means, if it means anything, that Christianity is whatever the nazi state pleases to call Christianity. To place the political leaders of the moment above Christ and to make the state the arbiter of things spiritual is to reduce Christianity to a condition of intolerable subordination and to render religion a nullity. Against this policy Catholics and Protestants should protest with united voice. Much more is at stake than the liberties of the two churches.

German Methodists Move Toward Independence

METHODISTS in Germany are moving rapidly toward cutting the bonds which have bound them to the Methodist Episcopal church in this country. Indeed, an article by Dean Henry H. Meyer of Boston university, which appears in Zion's Herald, is couched in such language as to indicate that the bonds have already been cut; the headline over the article speaks of the separation as "accomplished." The Christian Advocate, official Methodist journal, however, holds that the legal requirements for such action cannot be completed before the Methodist general conference of 1936, although it apparently has no question that, as soon as the opportunity offers, the German branch of the denomination will go its own way. The same editorial refers to the fact that the constitution which has been framed for the German Methodist church is "thus far lacking the approval of the government of the reich"—which is another way of saying that this hitherto "free" church is now seeking official status. One provision in this constitution restricts church membership to persons "within the borders of the German reich," and another restricts all church offices, both ministerial and lay, to "citizens of the German reich." Dean Meyer, in speaking of the policy which the free churches have been following in Ger-

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many, refers to the way in which they have disbanded their youth organizations and "urged their young people to join and help in the Hitler Youth, thus cooperating with the government in its health and recreational program while retaining the privilege of holding youth meetings for purposes of religious instruction and training." The demand for independence made by the German Methodists is just another indication of the extent to which nationalistic sentiment is in control of German church life at the moment, outside as well as inside the state church.

Where Have the German Baptists Been?

THIS move toward freedom on the part of the German Methodists prompts the question: What has become of the German Baptists? At the convention of the Baptist World alliance held in Berlin last summer, as Professor Eubank reported in his article in The Christian Century for September 19, strong declarations of principle were adopted with regard to issues of race and of the relations between church and state. Presumably the Baptists of Germany voted for these declarations. But now that these questions have become the most vital issues before the German nation, with men daily risking their positions and even their lives to stand for the principles which the Baptists espoused last summer, where are those Baptists? Not since the days of Luther has Protestantism in Germany been in such a struggle. The pastors and congregations who have defied Bishop Müller, with his attempt to impose a nazi dictatorship on the religious life of Germany, have risked everything in defense of the principle of separation of church and state. If that isn't a Baptist principle, what is? If that isn't what the Berlin world congress last summer voted to stand for, what was the meaning of their action? Then why this Baptist silence? Delegates returning from Berlin are telling Baptist audiences in this country that Bishop Müller has given assurances that the Baptists in Germany are not to be molested, since he has nothing against them. Why hasn't he? Can it be that the Baptists did not really mean what they voted for four months ago and that Müller knows it? Or can it be that the religion of the German Baptists is of so subjective a sort that they have no interest in the persecution being undergone by their brethren of other communions?

The President's New Commissions

EVIDENCE of Mr. Roosevelt's sincerity in his announced intention to secure important social legislation from the 74th congress is to be seen in his appointment within four days after the elections of two advisory committees to assist in framing the new laws he has in mind. The character of those laws may be roughly forecast by the character of the commissions. The larger one, appointed directly by the President, is to deal with the whole field of social security. It is headed by Dr. Frank P. Graham, president of the University of North Carolina, who is perhaps the most conspicuous and effective liberal in the south. In its membership are such names as Gerard Swope, Walter R. Teagle, William Green, Paul Scharrenberg, Belle Sherwin, Grace Abbott, Raymond Moley, Paul Kellogg, Josephine Roche, Governor John G. Winant and Louis J. Taber. Such a committee, it can be seen, promises to fulfill almost perfectly the reported Roosevelt desire to stand "just a little to the left of the middle of the road." The smaller committee, appointed through Miss Perkins, is made up entirely of doctors and will deal exclusively with questions pertaining to health insurance. Despite the presence of Dr. Harvey Cushing and Dr. George Crile, this committee seems of a more conservative character than the body headed by Dr. Graham. Recommendations from both groups will have to pass through a general committee, composed of Miss Perkins, Mr. Morgenthau, Mr. Cummings, Mr. Wallace and Mr. Hopkins, and eventually of course through the hands of the President himself, before they are embodied in a bill or bills to be introduced into congress. At this stage it seems reasonable to expect the proposal of legislation of a fairly sweeping character dealing with unemployment insurance and old age pensions. If a federal health insurance bill should also be put forward it is not likely to be of a very adventurous nature. As these social insurance issues come to public focus The Christian Century hopes to present a series of articles, written by acknowledged experts in the field, making clear what is at stake and what is proposed.

Nebraska Breaks a New Trail

WHO said that "the individual is impotent in our complex civilization"? As a cure for any such pessimism we suggest a brief consideration of the career of Senator George W. Norris of Nebraska. In the single year of 1935 Senator Norris will witness two major changes in the political life, and one major change in the social life, of the United States—and he will have reason to know that he, working at times almost alone, has been largely instrumental in bringing all three to pass! As the TVA experiment moves on toward its goal of transforming the social outlook of the people of six states, Senator Norris can look back to his long fight to keep Muscle Shoals out of private hands. As congress assembles without having a "lame duck" session interpose legislation by repudiated representatives, Senator Norris can recall his years of campaigning for the "Norris amendment." And now, as the legislature of Nebraska meets in a single chamber of not less than thirty or more than fifty members, Senator Norris can contemplate what may easily prove to be the most influential political innovation, so far as the nation's future is concerned, adopted by any state in the present century. When Senator Norris began his campaign for a single chamber in the legislature of his home state, the prospect looked hopeless. The legislature refused to put the proposition on the ballot, and he first of all had to get it there by resort to petition.

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All the political forces in the state, as well as nine-tenths of the press, opposed it. But Mr. Norris won by more than 75,000 votes! The argument by which he won was very simple. Legislatures, he declared, are now not really two-chambered. They are three-chambered: the lower house, the upper house, and the conference committee. It is in the latter that the dirty work is generally done, and the conference committee works in secrecy. Adopt one chamber; save money; bring the whole legislative process out into the light! That was the Norris slogan to which Nebraska rallied. It is a long step toward improved government. The next step will be to make the legislators representative of something other than artificial geographical divisions.

Anti-Evolution in Nova Scotia

NOVA SCOTIA is the latest competitor of Tennessee for eminence as an enemy of the teaching of evolution in the public schools. Presbyterians of that province have adopted and transmitted to the provincial premier a protest against a new textbook that has been adopted for use in the schools, a "Story of Civilization" which is alleged to be "an unfair and insidious attempt to foist a pagan philosophy upon our children." The teaching of this book, it is asserted, is "contrary to the Bible and the traditions of the Christian church." More specifically, it "affirms the evolutionary hypothesis of man's brute origin, and indirectly repudiates Christianity, the faith and religion of the people of Nova Scotia." The way of the textbook writer is hard. If he tries to write the story of civilization without taking into account those scientifically determined facts which carry the story of man far back of the garden of Eden, he makes himself ridiculous in the eyes of well informed people generally and dooms the youth who use his book to a training which will make them ridiculous in the eyes of their better educated contemporaries. If he does carry his story back to what little is known about the Neanderthaler (aside from the fact that he existed) and even has the temerity to include some of the more incontrovertible data of comparative anatomy, he runs afoul of "the traditions of the church." If the faith and religion not only of Nova Scotia but of the western world generally are shaken by the winds of science, it will not be the fault of teachers and textbooks which teach evolution but of those defenders of the faith who insist that any theory of man's origin, right or wrong, is equivalent to a repudiation of Christianity.

Public Ownership Gains In the Elections

WITH attention concentrated on the personalities of the candidates who won office, it is possible that the nation may miss the significance of the many elections which were held this year on the issue of power control. Perhaps the most spectacular took place in Memphis. That city, by the almost incredible ratio of 17 to 1, voted to set up a municipally-owned light and power system, taking its current from the Tennessee Valley authority. It will be said that the onesided outcome was due largely to the power of the local Crump machine, and certainly that was a major factor. But that the city should have chosen to turn to the TVA so overwhelmingly, in the face of the difficulties which its sister city of Knoxville is encountering because of the utilities' ability to use the courts to delay action, shows how completely the TVA idea has taken hold of the minds of the citizens of the mid-south. In California the state capital, Sacramento, voted to spend $12,000,000 for a municipal power plant. In Minnesota another state capital, St. Paul, refused to grant a twenty-year extension of franchises to the private utility companies. In Washington a state referendum adopted a power bill which not only makes municipal ownership possible for towns and cities, but which specifically opens the way for Seattle to go outside its corporation limits to purchase for $96,000,000 the properties of the Puget Sound Power and Light company. There were a few small towns which rejected municipal ownership proposals, and the state of Oregon defeated a proposal for a state-owned, tax exempt power system. But the Oregon vote was very close. The trend shown by the elections was clear; public ownership of power plants and distribution systems is coming fast. Such obstructive tactics as the private utilities interests have resorted to in the case of Knoxville will only serve to infuriate the public and, as Business Week admits, destroy what prospect bondholders in the utilities companies may have of saving most of their investment.

An Issue That Will Not Be Shelved

ELSEWHERE in this issue our Canadian correspondent writes that the case of Professor King Gordon is not yet ended. When on October 10 he wrote on the same subject it appeared to him not only to be settled but settled felicitously. For the general council of the United church had accepted at its face value the college board's declarations that they held no hostile sentiments toward the chair of Christian ethics or its professor; that they had abolished the chair for purely financial reasons. Then the council had "requested" the board to establish a lectureship in the same subject and to appoint Professor Gordon to that lectureship. This settlement appeared to save everyone's face while upholding the cause of free speech. In reporting it, our correspondent, Dr. Ernest Thomas, expressed some regret over the few words that Professor Gordon spoke in gratitude for the settlement. These words, Dr. Thomas thought, seemed to claim that the council had not only approved the professor's freedom as a teacher but the actual content of his teaching, and were therefore not wholly wise. Strong protests have followed this interpretation of Professor Gordon's words. Meanwhile the college board having refused the council's "request," Dr. Thomas turns sharply on the board and blames it for

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breaking a gentleman's agreement. A few observations emerge from this confusion. First, the controversy over Professor Gordon's words is regrettable and, since it is based on a misunderstanding by both sides, had better not be made the center of further attention. Second, the college board's plea of financial stringency is patently a stalking-horse. Of course there is financial stringency, but it would not be insuperably in the way of a $1500 lectureship if the lectureship were wanted. It is not wanted. The hostility of some board members to Professor Gordon's "radicalism" has been unconcealed throughout the case, and one member is reported to have said, at the close of the council meeting, that he was going back to Montreal "to fight this to a finish." Finally, the fact is that Professor Gordon is out. His going leaves an intense sense of loss among the students and faculty of his own college and bitter resentment among thousands of Canadian students to whom he has for some years been little less than a hero. The Student Christian movement in particular is with him to a man—and woman. Dr. Thomas thinks the case is not yet ended. We may hope he is right. But for this year it appears to be ended. And the end, regardless of which particular hand let the rope slip, is another typical victory of economic reaction over Christian ethics. Is the United church going to let it rest there?

France Gropes Toward Inner Security

AN AMAZING amount of nonsense has been printed concerning the downfall of the Doumergue cabinet in France. One would think, to read much of it, that Herriot had deliberately and frivolously wrecked an attempt to bring France under a form of parliamentary stability closely resembling that of England. The crisis which led to the resignation of Doumergue was nothing of the sort. Rather, it was the fate to be expected by a premier who, having failed to accomplish the purposes for which he had been put into office, was desperately grasping at expedients to cover up that failure. The Doumergue "cabinet of truce" was formed ten months ago in response to public demand for competent action on two matters—the Stavisky scandal and the increasing economic difficulties of the French middle classes. Doumergue accomplished nothing to clear up the Stavisky mess; the economic situation has grown steadily worse; ever since last summer it has been clear that there was so much internal discord in the cabinet that little accomplishment could be expected. When, therefore, the premier appealed to the country—using the Roosevelt radio technique—for a revision of the constitution his proposal evoked no approval, except in conservative Paris. A considerable part of Paris is always in favor of anything designed to curb the power of the French federal legislature. But the rest of France could not see what Doumergue's proposition had to do with clearing up the Stavisky mess or stopping the growth of unemployment. So Doumergue fell, and Flandin has followed with another "truce" government. The disquieting fact is, however, that the Flandin government is weaker than that of Doumergue, and that if this progressive debilitation of cabinets continues the exasperation of the nation is almost sure, before long, to express itself in some sort of violent internal explosion.

The Elections

I.

The President and the New Congress

COMPLETE returns from the congressional and state elections of November 6 serve only to emphasize the unprecedented nature of the victory won by Mr. Roosevelt. In party terms, the democrats have gained nine seats in the senate and have increased their representation in the house from 309 to a probable 320. Nothing like this has been known in an "off year" in recent political history. On the contrary, the precedents all run in the other direction. Thus, the democratic landslide of 1912 was followed in 1914 by a reduction of the victorious party's delegation in the house of representatives from 290 to 231. After the Harding landslide of 1920, the republican membership of the house dropped from 300 to 225 in 1922. In 1924, 246 republicans went into the house on the crest of the Coolidge wave; in 1926, despite prosperity, the republican figure shrank to 237. Mr. Hoover counted 268 republican votes in his first congress; in his second there were but 214. Mr. Roosevelt, however, sees the size of his party's majority in the lower house increased; in both senate and house the nominal democratic majority is now more than two-thirds.

But the extent of the Roosevelt victory is not to be measured in partisan terms. Rightly or wrongly, the nation has come to regard the President as committed to a liberal political course. It is astonishing, accordingly, to see to what an extent both the primaries and the elections this year have operated to put into office the candidate who, without regard to party label, was regarded as most likely to prove sympathetic to a liberal policy. Where standpatters, such as Senator Copeland, have weathered this storm they have done so largely because they were regarded as less objectionable, from the progressive point of view, than their opponents. Such elections as those of Senator Shipstead in Minnesota, Senator LaFollette in Wisconsin, and Senator Cutting in New Mexico are to be interpreted as an expression of the electorate's determination to provide support for liberal legislation at Washington, even though none of these men bore the label of Mr. Roosevelt's party or are included in the tabulations of his senatorial support. Reading over the casualty lists—such names as Reed, Fess, Robinson, Hebert, Patterson, Kean, Hatfield, Britten, Kelly, McGugin and McFadden—is enough to show the determination with which the voters acted to root the remaining champions of reaction out of congress.

Unprecedented as is the congressional support which has thus been furnished for a progressive legislative policy, the responsibility which is laid on the President

is equally unprecedented. During the closing hours of the 73rd congress, it will be remembered, Mr. Roosevelt presented a message in which he outlined a program of legislation to be enacted in the congress just elected. (Cf. editorial, "The President's Prospectus," June 20, 1934.) In that message the President announced that his major efforts in the coming congress would be directed toward the improvement of housing, the readjustment and redistribution of the population so that people will no longer be trying to earn a living where a living cannot be earned, and social insurance covering the risks of unemployment and dependent old age. It is fair to regard the election outcome as a mandate for immediate action toward the achievement of these three goals. And beyond these measures, it is to be regarded as overwhelming approval for an administration which is felt to be unafraid of venturing into new fields. The conservative press is devoting most of its attention to talking about the necessity of Mr. Roosevelt's acting as a "brake" from now on. The election showed a public with little interest in brakes.

II.

The Future of the Republicans

Senator Borah declares that if the republican party is not reorganized as a liberal party "it will die like the old whig party of sheer political cowardice." It should be clear, in the light of the 1934 vote, that there is no hope for a reactionary party in the United States, and that for the republicans to continue under the economic influence and party leadership which held power over them during the recent campaign is to court certain defeat. But it is one thing for Senator Borah, or anyone else, to see the necessity for change, and it is quite another thing to bring that change to pass. For after all, there *is* a republican party organization in control of the party machinery; and where is the branch of this organization which really *wants* to change?

To see the question in its actual form, the reader may well consider the character of the republican organization in New York, an eastern, Illinois, a central, and California, a western, state. In which one of these is there any indication of the slightest desire to rebuild the party as an agent of political liberalism? On the contrary, the party in New York opened its campaign by throwing out of office a mildly progressive state party chairman; in Illinois it has provided not the slightest liberal alternative to a democratic organization which is about as reactionary, both in social outlook and political method, as the country affords; in California it has elected a candidate as the pledged champion of the most conservative forces in the state.

In the week before the election Mr. Ogden Mills, who was probably the most important speaker sent out by the republican national forces, and is generally credited with ambitions for the republican nomination in 1936, attacked the administration because, as he claimed, Mr. Roosevelt is more interested in reform than recovery. The criticism is sufficient in itself to show how completely the republican party leadership has failed to understand the mind of the country. The country, Mr. Mills should be told, no longer believes that recovery can be gained without reform. But the chances that the present controllers of the republican party machinery can be made to see this, or to act on it, are very slight.

The logic of the position taken by Senator Borah implies that the republican party, if it is to oppose Mr. Roosevelt two years hence with anything other than a merely nominal campaign, must launch its attack from a position at least as far to the left as that now occupied by the LaFollettes. Yet the political realities of the moment show the President hastening, the day after the election, to begin wooing the LaFollette group, while the republican party leadership shows not the slightest readiness anywhere so much as to explore the possibilities of realignment on a progressive line of battle.

III.

Upton Sinclair's Defeat

California did not elect Merriam; it defeated Sinclair. Out of that defeat various reflections arise, of which four may be mentioned. First, and least important, the result in California displays again the vulnerability of the journalist as a candidate for office. There are alleged journalists who find little difficulty in this regard, but these are in most cases editorial time-servers who have reduced the trick of offending nobody by saying nothing to a fine art. The journalist true to his calling should give to that calling the pure devotion of a priesthood, and he should find the full completion of his career in serving that priesthood's altar fires.

Another minor reflection on the California outcome concerns the new proof which it affords—if proof were still needed—of the self-deception practiced by those who proclaim the death of religion as a social influence. To be sure, it frequently appears that the religion which exerts most power is bad religion. Such was the case in the California campaign. But the ease with which the threatened reactionary interests of that state were able to raise the religious issue to protect their holdings is new notice served on all who work for a better order that, good or bad, religion is still a force with which to reckon.

More important is the evidence which the California election furnished of the strength and weakness of the American two-party system. Its strength, in that it gave the crusader Sinclair, with his radical program, a chance to gain almost single-handedly control of one of the major party vehicles, thus affording him a genuine opportunity to seek the public franchise. Its weakness, in that it showed the lengths to which the entrenched interests are ready to go—both through enormous outlays of money and by means of dastardly propaganda distributed through thoroughly controlled avenues of communication—to repel any likelihood of far-reaching change by means of resort to the ballot.

Perhaps most disquieting of all is the turn which the California campaign took in its closing days to divide the community sharply between the employed and the unemployed. As California went to the polls there was a widespread tendency to believe that those who still

had jobs were voting to protect themselves against dispossession at the hands of those who didn't. The business interests did what they could to convince the electorate of the truth of this idea. It may have served to win an election in 1934, but it portends great trouble for the future. Warned by our social scientists that mass unemployment is likely to be a continuing feature of American life for years to come, the nation cannot afford to allow its politics to drift into a struggle between those who have work and those who seek it. For such a struggle, however it might go initially, would ultimately engender a bitterness which would make frenzied men resort to other means of redress than the ballot box. The California election constitutes a warning to the whole nation, for it shows clearly for the first time how great companies of citizens may feel that they have been pushed outside the breastworks of our society, and left without hope of regaining entrance save by extra-legal means.

The Sesquicentennial of Bishop Seabury

CELEBRATING the sesquicentennial of the consecration of the first bishop of the Protestant Episcopal Church in America, Bishop Manning assured his church's general convention, assembled at Atlantic City, that the Episcopal church is fundamentally and definitely catholic. His references to the work and even the ministry of the non-episcopal Protestant churches were fraternal and generous. The spirit in which he made his definition of the position of his church is beyond criticism, whether or not its logic or its history may be vulnerable. The motive which obviously prompted it was the desire to strengthen any wavering brethren to refuse any proffered compromise in the interest of a unity with the evangelical churches at the expense of the full maintenance of the historic episcopate, and to disabuse the minds of non-episcopal evangelicals of any hope that unity might be attained by such compromise. These are honest and understandable purposes.

Although the word which naturally received the most prominence in the headlines was the word "catholic," the thing to which Bishop Manning directed the major portion of his argument and exposition was the concept of episcopacy as an indispensable element in the structure and in the very essence of the church. Even the most catholic-minded Episcopalian cannot get up much of an argument with the non-Episcopalian about catholicity as a desirable quality of the church, or even an essential quality. It may be recalled by some that one hundred and twenty-five years ago Thomas Campbell, who was certainly a man of Protestant temper, began his Declaration and Address with the unqualified statement that "The church of Christ is essentially, intentionally and constitutionally one." That means catholicity. Every protagonist of Christian union from then until now, every person who has protested against the sectarianism of a divided church and sought ways of reuniting it, has by that very act proclaimed the essential catholicity of the church. Bishop Manning has no more right to lay exclusive claim to catholicity for those who claim that episcopacy is its criterion than the Roman Catholics have to claim a monopoly upon it for those who make submission to the bishop of Rome the criterion of catholicity. What he had a right to say, in so far as he was speaking to the non-Episcopal Christian world, was this: You and we alike believe that catholicity is a mark of the church; but we differ from you in believing that an episcopacy historically continuous with the apostles is the mark of catholicity; and therefore we are nearer to the other communions which have an episcopally ordained priesthood which we can recognize, even if they do not recognize ours, than we are to you.

The difficulty of stating another's position is illustrated by the error into which Bishop Manning unintentionally falls in his effort to state the non-episcopal conception of the church. He says: "The Episcopal church does not hold, as most of our Protestant brethren do, that the church came into existence by the voluntary association of those who had been saved. The Episcopal church holds that the church was founded by our Lord himself, that it is integral and vital to his gospel and is essential to the carrying on of his work in this world."

But his Protestant brethren do not, in fact, believe any such thing as he has imputed to them. They also hold, for the most part, that the church was founded by our Lord himself. Many of them believe that a local congregation can be brought into existence by the voluntary association of Christian persons, but they do not think of this as the founding of "the church." They believe that the Lord himself, or his apostles acting in his name, founded the church; but they do not believe that either he or they framed for it a constitution under which a continuity of bishops was to be essential to its very nature and existence. Again it comes back to the question, not of who founded the catholic church, but of the place of episcopacy in it. The Christian Century is not disposed to debate the claims of episcopacy, but it is not willing to allow its defenders to fortify their case by untenable assertions of superior catholicity or of being the sole representatives of the belief that the church was founded by Christ.

It is interesting that the celebration of Bishop Seabury's ordination, on Nov. 14, 1784, was the occasion of this pronouncement. Bishop Seabury was an admirable character, but he came very near being the rock upon which the Episcopal church in America split. His ordination was a quasi-surreptitious affair and the majority of the members of his church did not recognize its validity until several years later. Secretly selected by an under-cover group in Connecticut, and secretly sent to England to secure consecration if he could and with instructions to return secretly if he could not, he could not overcome the reluctance of the English bishops to consecrate a candidate whose credentials were so scanty and who came from a land which had repudiated the rule of the king. Among the non-juring Episco-

palians of Scotland he had a better reception and received consecration at the hands of the bishop of Aberdeen. There was doubt in America about the Scottish bishop's right to perform this function. Seabury's known toryism did not endear him to the newly independent Americans. He had been chaplain of a British regiment during the Revolutionary war, and it is said that he drew the salary of this position to the day of his death. He had lofty notions of the episcopal dignity, in spite of the lowly means by which he had crept into it, and he liked to sign himself "Samuel Connecticut." Outside of New England, Episcopalians paid no attention to him whatever, except to express their dissatisfaction with his consecration, their dislike of his extreme positions, and their doubt of the validity of his ordination. They continued to get on without a bishop. William White, who was consecrated as a bishop in England in 1787, had already proposed that the church operate under a presbyterian form of government until a properly consecrated bishop could be obtained. Presumably he must have thought that the episcopate was of the *bene esse* but not of the *esse* of the church. At any rate there is no reason to doubt that he thought the American Episcopal churches were parts of the one true church, even in the temporary and unfortunate absence of bishops.

Peace, of course, came out of this distraught condition and very happily. It was a peace of good sense and compromise. Churchmanship of all types found a congenial home in it. The validity of Seabury's consecration and of the ordinations that he had administered was conceded. The church had bishops, and no question was raised as to the theory upon which its possession of them rested. It is well to celebrate the consecration of Bishop Seabury. It would be doubly well to celebrate it with full awareness of all that it involved in diversities of opinion, varieties of theory and practice, and the subsequent achievement of a working harmony within which all these differences were merged. That achievement seems to suggest the possibility, if not actually to contain the promise, of some ultimate adjustment by which a wider unity may grow out of the diversities of episcopal and non-episcopal practice today. At least it makes it very clear that the episcopal system was by no means so rigid then, in either theory or practice, as some of its most eminent exponents would have us believe that it is now.

Bishop Manning, for example, maintains that the church must not only have apostolically descended bishops but that it must also have, and does have, a definite *doctrine* with reference to the place and function of bishops in the church. Naturally he cannot adduce an article of faith covering that point, for nothing of the kind is to be found in the articles of faith. On the face of the documents it is enough to believe that the episcopal form of organization is a good thing, that it is within the church's liberty to maintain it, and that its administrative value is so great that it would be a mistake to substitute any other for it. But this is not enough for Bishop Manning. Episcopacy must be not only *de facto* the best system; it must be *de jure* the only one. He argues from the fact that the church does insist upon this form of organization to the conclusion that it *must* have a doctrine which justifies that insistence:

> If the statement were true that while this church requires episcopal ordination she holds no doctrine or principle in regard to it, this would mean that the church takes a most solemn and important course of action without holding any reason for it, and the position of the church in this matter would be unintelligible. If that statement is true this church's constitutional provisions as to episcopal ordination, her official declarations and her official acts in regard to it are based on no adequate reason, on no essential principle, but only on preference or expediency. . . . If this church holds no doctrine as to episcopal ordination her position and action in this matter is not merely inexplicable, it is indefensible, and our Protestant brethren would be quite right in considering it so.

To what degree the Episcopal church is justified in maintaining its practice, is for it to say, and for no other. But to argue from the determination to maintain it that there must be a doctrine to justify it, is a logic that will convince only those who are convinced already. Fortunately, from the standpoint of those who desire the widest possible fellowship and cooperation of Christians, there are thousands of Episcopalians—including laymen, ministers and probably bishops—who, while viewing episcopacy as the best of all possible organizations for carrying on the work of Christ, do not think that its status as of the essence of the church is a doctrine once for all delivered to the saints.

The Bulging Bookcase

EDITOR THE CHRISTIAN CENTURY:

SIR: You will agree, sir, that there are two major problems concerning books, how to get them and how to get rid of them. It is hard when funds are low to buy the books which we need. But it is harder, far harder, to get rid of the books which make the bookshelf bulge on every side.

There are many stages of thought and action before that shelf can be reduced. You have to make up your mind finally that the odds are so great against your ever having to consult a book—shall we say "Pearson on the Creed"?—that you are ready to part with it. When that last farewell has been paid in the realm of thought, is the matter settled? Not in the least.

What is to be done with that book and the others also marked for dismissal? You might send them to a young man setting up house in his first church; but there is a decency in things and you might not wish his young life to be burdened with the opera of divines, ancient or modern, of which you make no use.

Or you might send to a bookseller and tactfully suggest to him that he should make you an offer. But will he? Possibly not. He may politely answer that he has enough books on hand to last him till the end of a life much longer than he has any right to expect.

Or you might even tell him that he could have them if only he will carry them away. But that, it may appear, is not his custom.

Bonfires in the yard may be used. But they are a

dreadful trouble to make; and books, however dry in their contents, burn very slowly and make all manner of litter which creates an unpleasant incident in the relations between neighbors.

What wonder that under such conditions many men let the bookshelf go on bulging and leave the problem to such as will succeed them!

There is needed a concerted policy. We are grateful to the nazis for this if for nothing else—the public conflagration of books. They did it because they did not approve of certain books, seeing that they were by non-Aryan writers, or that they were in danger of corrupting the morals of youth. (The best-known works of Jewish writers they seem to have spared.) But why not say of them as the schoolboy said of the violent suffragettes when they were fighting for the vote in England, "Their cause is rotten but their tactics are ripping"?

The cause of these bonfires may be rotten but the method is worthy of all praise. A collective civic bonfire of all superfluous books might be arranged on some height above the city. Large vans might collect books on the payment of a small sum. The flames would leap into the darkness and many a man would rejoice. And such as dust books, if such there are, would loudly cheer that holocaust.

There are drawbacks to every fair hope. Tomorrow the Reverend Boanerges may find it necessary for the first time in many years to consult "Pearson on the Creeds" and it will not be there!

Your fellow bookman,

QUINTUS QUIZ.

VERSE

This Day

AS though our world had never seen the bud
Of patience burst in miracle of bloom,
As though our race had never seen a flood
Of sudden grace shed glory in the gloom;

As though no selfsame testimony ran
From clan to empire and from clime to clime:
"The inscrutable gods work o'er the heads of man,
An unthought fabric pays the cost of time;

"Some undreamed crystal marks the ancient throes,
Some breathless temple stands above the tide,
Some arch of peace atones a myriad woes,
Some coral ridge stands when the seas subside."

As though the tumbling mountain masses ne'er
Broke into altitudes of glistering snow,
As though the endless, calcined desert bare
Ceased not amazed upon the ocean flow.

O wait upon the ancient miracle
Ever renewed; discount the eternal boon!
Feel through these years some tide of purpose swell,
Otherwise great, now in the world's mid-noon.

These infinite tasks are portents of a Work
Afoot among us toward transcendent ends;
Behind these ruins and these hungers lurk
Strategies unsurmised and secret trends;

And once again our world shall see the bud
Of patience burst in miracle of bloom,
And once again our race shall see a flood
Of sudden grace shed glory in the gloom.

AMOS N. WILDER.

Each Moment a Miracle

WITH so much beauty poured
Within a moment's span,
How can one doubt a Lord,
How can one hate a man?

RALPH CHEYNEY.

We Are the Land's!

WE are the land's!
Whose plow has turned
An even furrow of the sod,
Whose heart has burned
To see life spring beneath the clod,
He cries aloud, "We are the land's!"

It is the land that gives us life—
The land that yields our daily bread,
And peaceful, lies beneath our strife
And folds us in when we are dead.
O men with aching feet and hands,
We men are free! We are the land's.

LOREN W. BURCH.

Of Material Possessions

TODAY I have been foolish
And beauty passed me by,
Because I reared a wall of things
Between me and the sky.

What sculpturing of light and shade,
What epic of bright wings,
Go unperceived by one whose mind
Is deaf and blind with things!

Let me be brave enough to take
The counsel of a tree
That, sensing winter, strips itself
For immortality.

MARION DOYLE.

The Unattained

FAR-FAMED, Sienna's painter stood
Before his life's last masterpiece;
His eyes dimmed with a misty flood,
That so would his endeavor cease:
He spoke, as yet a heavenly debtor;
"God! that I might have done it better!"

ROBERT WHITAKER.

Religion in Modern Civilization

By Albert Schweitzer

I AM GOING to discuss religion in the spiritual life and civilization of our time. The first question to be faced, therefore, is: "Is religion a force in the spiritual life of our age?" I answer, in your name and mine, "No!" There is still religion in the world; there is much religion in the church; there are many pious people among us. Christianity can still point to works of love and to social works of which it can be proud. There is a longing for religion among many who no longer belong to the churches. I rejoice to concede this. And yet we must hold fast to the fact that religion is not a force. The proof? The war!

Religion was powerless to resist the spirit through which we entered the war. It was overcome by this spirit. It could bring no force against the ideals of inhumanity and unreasonableness which gave birth to the war, and when war had broken out, religion capitulated. It became mobilized. It had to join in helping to keep up the courage of the peoples. To give each people courage to go on fighting, one had to explain that they were fighting for their existence and for the spiritual treasures of humanity. Religion helped to give this conviction. It is easy to understand why it did this. It seemed a necessity. It remains true, however, that in the war religion lost its purity, and lost its authority. It joined forces with the spirit of the world. The one victim of defeat was religion. And that religion *was* defeated is apparent in our time. For it lifts up its voice, but only to protest. It cannot command. The spirit of the age does not listen. It goes its own way.

Idealism Gives Way Before Realism

How did it come about that ethical ideals could not oppose the inhuman ideals of the war? It was due to the spirit of practical realism. I place at opposite extremes the spirit of idealism and the spirit of realism. The spirit of idealism means that men and women of the period arrive at ethical ideals through thinking, and that these ideals are so powerful that men say: We will use them to control reality. We will transform reality in accordance with these ideals. The spirit of idealism desires to have power over the spirit of realism. The spirit of practical realism, however, holds it false to apply ideals to what is happening. The spirit of realism has no power over reality. If a generation lives with these ideas, it is subject to reality. This is the tragedy which is being enacted in our age. For what is characteristic of our age is that we no longer really believe in social or spiritual progress, but face reality powerless.

The religion of our age gives the same impression as an African river in the dry season—a great river bed, sand banks, and between, a small stream which seeks its way. One tries to imagine that a river once filled that bed; that there were no sand banks but that the river flowed majestically on its way; and that it will some day be like that again. Is it possible, you say, that once a river filled this bed? Was there a time when ethical religion was a force in the spiritual life of the time? Yes, in the eighteenth century. Then ethical religion and thinking formed one unity. Thinking was religious, and religion was a thinking religion. Because it was conditioned by ethical religious ideas, the thinking of that period undertook to represent reality to itself as it should be. It possessed ethical ideals in accordance with which it transformed reality.

When Religion Had Ethical Power

And as a matter of fact because it was filled with ideals of this kind, it had power over reality. It undertook a great work of reform. It waged war against superstition and ignorance. It obtained recognition for humanity in the eyes of the law. Torture was abolished, first in Prussia in the year 1740 through a cabinet order of Frederick the Great. It was demanded of the individual that he should place himself at the service of the community. English emigrants formulated in America for the first time the rights of man. The idea of humanity began to gain in significance. People dared to grasp the thought that lasting peace must reign on earth. Kant wrote a book on "Everlasting Peace" (1795), and in it represented the thought that even politics must submit to the principles of ethics. Finally, an achievement which the spirit of the eighteenth century brought about in the nineteenth century, came the abolition of slavery.

The religious-ethical spirit of the eighteenth century desired then to make the kingdom of God a reality on earth.

Then in the nineteenth century the spirit of realism rose against this spirit of idealism. The first personality in which it was realized was Napoleon I. The first thinker in whom it announced itself was the German philosopher Hegel. Men have not, Hegel maintained, to transform reality in order to bring it into accord with ideals devised by thinking. Progress takes place automatically in the natural course of events. The passions of ruling personalities and of peoples in some way or other are in the service of progress—even war is. The view that ethical idealism is a form of sentimentality of which no use can be made in the world of reality, began with Hegel. He was first to formulate the theory of rationalism. He wrote: "What is reasonable is real, and what is real is reasonable." On the night of June 25, 1820, when that sentence was written, our age began, the age which moved on to the world war—and which perhaps some day will end civilization!

Hegel dares to say that everything serves progress. The passions of rulers and of peoples—all are the servants of progress. One can only say that Hegel did not know the passions of people as we know them, or he would not have dared to write that!

One truth stands firm. All that happens in world

history rests on something spiritual. If the spiritual is strong, it creates world history. If it is weak, it suffers world history. The question is, shall we make world history or only suffer it passively? Will our thinking again become ethical-religious? Shall we again win ideals that will have power over reality? This is the question before us today.

Dogmatic Religion

In religion there are two different currents: one free from dogma and one that is dogmatic. That which is free from dogma bases itself on the preaching of Jesus; the dogmatic bases itself on the creeds of the early church and the reformation. The religion free from dogma is to some extent the heir of rationalistic religion. It is ethical, limits itself to the fundamental ethical verities, and endeavors, so far as is in its power, to remain on good terms with thinking. It wants to realize something of the kingdom of God in the world. It believes itself identical with the religion of Jesus. All the efforts of historical-theological science in the nineteenth century are aimed at proving that Christian dogma began with St. Paul and that the religion of Jesus is non-dogmatic, so that it can be adopted in any age.

But it constituted a great difficulty for the non-dogmatic religion when theological science at the end of the nineteenth century was forced to admit that the ethical religion of Jesus shared the supernatural ideas of late-Jewish belief in the messianic kingdom, and indeed that it also shared with it its expectation of the approaching end of the world. Here it becomes clear that there is no purely historical foundation for religion. We must take the ethical religion of Jesus out of the setting of his world-view and put it in our own. Whereas he expected the kingdom of God to come at the end of the world, we must endeavor, under the influence of the spirit of his ethical religion, to make the kingdom of God a reality in this world by works of love.

Redemption Rather Than the Kingdom

Dogmatic religion is based on the creeds, the early church and the reformation. It has no relations with thinking, but emphasizes the difference between thinking and believing. This religion further is more dominated by the thought of redemption than by that of the kingdom of God. It has no wish to influence the world. That is the characteristic of all the ancient creeds—that the idea of the kingdom of God finds no expression in them.

Why did the idea of the kingdom of God have no significance in the early church? It was closely connected with the expectation of the end of the world. And when hope of the coming of the end of the world had faded, the idea of the kingdom of God lost its force as well. So it came about that the creeds were not at the same time preoccupied with the idea of redemption. Only after the reformation did the idea gradually arise that we men and women in our own age must so understand the religion of Jesus that we endeavor to make the kingdom of God a reality in this world. It is only through the idea of the kingdom of God that religion enters into relationship with civilization.

The Influence of Karl Barth

In recent times a tendency has appeared in dogmatic religion which completely turns its back on thinking and at the same time declares that religion has nothing to do with the world and civilization. It is not its business to realize the kingdom of God on earth. This extreme tendency is mainly represented by Karl Barth.

Karl Barth, who is the most modern theologian, because he lives most in the spirit of our age, more than any other has that contempt for thinking which is characteristic of our age. He dares to say that religion has nothing to do with thinking. He wants to give religion nothing to do with anything but God and man, the great antithesis. He says a religious person does not concern himself with what happens to the world. The idea of the kingdom of God plays no part with him. He mocks at what he calls "civilized Protestantism." The church must leave the world to itself. All that concerns the church is the preaching of revealed truth. Religion is turned aside from the world.

Yet Karl Barth—whom I, personally, value greatly—came to the point when he had to concern himself with the world, which in theory he did not want to do. He had to defend the freedom of religion against the state. And he did it with courage. But it shows that his theory is false! It is something terrible to say that religion is not ethical. Karl Barth is a truly religious personality, and in his sermons there is much profound religion. But the terrible thing is that he dares to preach that religion is turned aside from the world and in so doing expresses what the spirit of the age is feeling.

The spirit of the age dislikes what is simple. It no longer believes the simple can be profound. It loves the complicated, and regards it as profound. It loves the violent. That is why the spirit of the age can love Karl Barth and Nietszche at the same time. The spirit of the age loves dissonance, in tones, in lines and in thought. That shows how far from thinking it is, for thinking is a harmony within us.

If one reviews the development of religion since the middle of the nineteenth century, one understands the tragic fact that although really living religion is to be found among us, it is not the leaven that leavens the thinking of our age.

This is the first of two articles containing the essence of the Hibbert lectures delivered by Dr. Schweitzer. (See "In This Issue," page 1474.) The concluding article will appear next week.

Justice

I SHALL endure though men betray me
And nail me upon the cross of greed;
I shall outlive the laws that flay me
For I proclaim the spirit's need.

ETTA J. MURFEY.

XUM

America's Car of Juggernaut

By Dana Doten

"WE DO NOT advertise the unusual top speed of the new ——. But it is a thrilling sensation to be gliding at 50, 60, 65—and *then* to step on the gas and find as much pick-up as you did at 20!" So reads a recent advertisement for a low-priced car. At the top of the page is a drawing of a speedometer, with the arrow pointing at 50, and the caption, "Fifty? Now let's accelerate!"

Other current automobile advertising copy is aimed at the same speed mania. "——84-horsepower straight eight engine, capable of 85 miles an hour." "The six-cylinder engine, with its 80 horsepower and 80-miles-an-hour speed." "Ninety-three trigger-quick horsepower gives this newest —— its flashing acceleration of 10 to 60 miles an hour in 21 seconds, its speed capacity of 85 miles." Motor oil copy follows the trend. "Since 1931, popular-priced cars have made a tremendous increase in power in proportion to their weight. ——, the popular low-priced car, has also increased its average top speed from 65 to 85 miles per hour in these two short years. This places a new requirement on motor oils."

Dashboards Dialed to 120 M.P.H.

Anyone who had inspected the speedometers at this year's auto shows (and had taken them seriously) would consider the above claims conservative. The speedometers of the low-priced cars are dialed up to 90, and in several cases, to 100; moderate-priced cars should in some cases attain 120 miles an hour if we believe the dashboard.

Secretary of Commerce Roper recently called a conference in Washington of representatives from forty states to recommend changes in the uniform motor vehicle code for the various states. This "National Conference on Street and Highway Safety" recommended, in regard to speed regulation, that the limits be set at 45 miles an hour on the open highway, 25 miles in residential districts, and 20 in business areas. As the New York Times reports it: "The 45-mile-an-hour maximum stands as a specific and literal expression of the conference's conception of what constitutes a safe maximum speed under average conditions." And in the next column the Times features a write-up of the virtues of one of the new 80-mile-an-hour models. That is the situation in a nutshell. All the conferences we can hold will do little to enforce a speed limit when millions of cars each year are built to double that speed.

If the Colt people should advertise, "Try our new .38 automatics—great to polish off people you don't like!" or the drug companies should put forward a new line of poisons, "To settle that quarrel," there would be comment. That type of killing is illegal. Yet the automobile kills hundreds to every murder victim; the main cause of these deaths is excessive speed; and it is perfectly legal to advertise that a car can break the law by 100 per cent! More people are killed and wounded each year in this country by autos than were killed and wounded on the American side during a similar period in the world war. Speed is not always listed as the most promi[illegible]t cause of this carnage. Carelessness is sometimes given first place. But it is patent that carelessness is a function of speed; what may be harmless inattention at 30 becomes criminal carelessness at 60.

Good Brakes Aren't Enough!

Vigilance must increase in geometric progression as speed increases in arithmetical progression. And it obviously doesn't. All the super-brakes, super-tires, steel bodies, and shatter-proof glass in the world won't save you if you run into trouble trying to pass another car on a curve at 70. At 30 you don't need any of the above refinements (which have been introduced in part to reduce the slaughter resulting from high speed), unless you are the type of driver who should never be allowed in a car in the first place. Of course, under our present system of licensing, a great many defectives of one sort or another are at large on the road; but it would be better to deprive them of the privilege than to be satisfied with giving them good brakes. If the new brakes were really "automatic" it might help—but they still require a brain to furnish the initial impulse.

According to figures issued by the Travelers' Insurance company for 1930, these were the chief causes of accidents in which motorists were responsible (given with the percentage of total accidents): "exceeding speed limit," 21.4 per cent; "on wrong side of road," 16.1 per cent; "did not have right of way," 30.8 per cent; "drove off roadway," 14.3 per cent; "cutting in," 7.1 per cent. While speed is directly credited with only 21.4 per cent of these accidents, it is patent that it must have been a large factor in the other causes. If two cars are traveling in opposite directions on the wrong side of the road at 30 miles an hour there is much more time to adjust to the situation and rectify it than if they are both going at 60. It takes much nicer judgment to estimate the right of way when traveling at high speed. While it is possible to drive off the roadway at slow speed it is much more easy to do so at high speed; and "cutting in" is a vice directly fostered by the possession of a car powerful enough to make the opportunity seem worth taking a chance for—the model T was not a perfect vehicle with which to cut in. Furthermore, it must be remembered that a great many accidents take place without the presence of witnesses other than the occupants of the cars involved, and there is every incentive for the drivers to claim that their speed was not excessive, so that, by attributing the blame to some other factor, their own recklessness will be minimized.

The Travelers' figures also show that, while "ex-

ceeding speed limit" is credited with only 21.4 per cent of the accidents it accounted for 30.9 per cent of the persons killed, and while driving off the road is listed as causing 14.3 per cent of accidents, it resulted in 33.5 per cent of the deaths. This last is significant, inasmuch as this particular type of accident is one in which it is most often difficult to ascertain the rate of speed at which the motorist was driving, due to the fact that the only witness is apt to be the one responsible for the occurrence. Lastly, the Travelers' Insurance company finds that "increased rates of speed play an important part in the occurrence of fatal mishaps in rural sections." It points out that more accidents occur on Sunday than on any other day, despite the fact that cities and towns are less congested on that day, and fewer pedestrians are abroad. This would suggest a greater liability of rural than of urban accident when the country roads are flooded with traffic normally urban, and, since excessive speed is more apt to be a chief cause of accident in the country, we are led to the conclusion that a more accurate analysis than has hitherto been performed would place speed much higher in the list of potential causes of accidents.

Machines Designed to Break the Law

If it is curious that advertising inciting illegal behavior in autos should be permitted, how much more bizarre that the production of such machinery should be allowed! The indiscriminate traffic in firearms has a great deal to do with the gangster problem, but the gangster is a small-timer at destruction compared to the automobile driver. No matter how the manufacturers may argue that no one is under any compulsion to drive his car at the maximum speed, the fact remains that the temptation to speed increases with the possibility and the ease with which excessive speed can be attained. A car that is built to make 90 certainly challenges its owner more than one which can't break 50. The temptation is manifestly too great for the average driver to resist.

The answer to this is, apparently, "We are giving the public what it wants." But are they? Last year the General Motors corporation sent out questionnaires to over a million motorists, seeking information as to the qualities most desired in a car. The report on this survey has been published in a booklet entitled, "The Automobile Buyer's Guide." Although the greater part of this is taken up by direct and indirect advertising it does contain the ten most desired qualities listed in order of preference. "Dependability" and "operating economy" rank first and second respectively; "speed" ranks tenth, below every other quality. There is no tabulation of data, so that it is impossible to tell what percentage of the million motorists voted for each desired quality. It is possible to see, however, that under no interpretation could speed be construed as one of the most popular characteristics of a car.

Needless to say, this fact is not given prominence by General Motors, whose slowest model is good for 80. "One thing we never forget is that we are building motor cars not for ourselves but for the public. Accordingly we check our own ideas with the public's to be sure we're working on *what the public wants.*" That is the kind of copy the company features in its double-page Saturday Evening Post displays. The public is not only going to get speed but is going to think it wants it.

The Cost of Speed

We are paying an enormous price for speed not only through accidents, destruction of property, and high insurance rates, but also through increased cost of upkeep and more rapid depreciation on the car itself. The most economical speed at which to drive a car is 30 miles an hour, where the gasoline consumption is about half of what it is at excessive speeds. The larger, more elaborate motors required to generate high speeds are not only heavy consumers of gasoline and oil but are more expensive to repair. Tires, brakes, and many other parts of the car are put to great strain by speed. The greatest strain, though, seems to come on the ability of the driver, which is least able to withstand it.

We have tried every conceivable type of traffic regulation, every possible safety device, and yet accidents continue to mount. Short of making every highway in the country a one-way road, it would seem impossible to curb the results of reckless driving, and the expense involved in that procedure is prohibitive. Even could such a system be put into effect there would still remain a large number of accidents caused by speeding, although head-on collisions would be minimized. There is apparently no way out, under present conditions—we must continue to sacrifice a war's toll every year in peace-time, unless something can be done to regulate speed at the source. One supposes that the opposition which would be aroused by any attempt to force the automobile companies to build less powerful cars would be strong enough to fill the air and the press with violent abuse of governmental "interference." Having doubled and tripled the horse-power of the most inexpensive cars within the last few years the makers would fight to the death any attempt to regulate, any effort to legislate a reasonably-motored vehicle. Yet since there is no alternative, is not the effort worth making?

Regulation Is Possible!

Even allowing the automobile men's favorite argument, that in order to have a car which will tour smoothly at moderate speed it is necessary to make a car with a high maximum speed, the possibility of control remains. It may not be easy but it is certainly possible to fit every car with a regulator before it leaves the factory. Some way, surely, of effective internal control can be devised. The essential is to admit that such control is vital.

As a matter of fact one well-known make of automobile is now being issued with a governor which automatically keeps down the speed for the first few hundred miles, during which it is unwise to overstrain the engine. If this can be done in the interests of engine efficiency, it could be done in the interests of human

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safety, and the regulator can be made a permanent accessory.

In 1929 the automobile bill of the nation was as large as its food bill (not counting costs of accidents), and twice as large as its clothing bill. Although there was not quite a car for every family, more families owned cars than bathrooms; more people used cars than toothbrushes. Out of the 23 million car-owners literally millions of families were spending 25 per cent of their annual income and up on the auto. When a luxury has become this widespread, when it has assumed as large an economic importance as food, and twice as large a dollar value as clothing, the time has come for government to assume some responsibility for regulating it *at its source*. Food products must be not only safely used but safely made. Yet the automobile manufacturer can do exactly as he pleases.

"We do not advertise the unusual top speed of the new ——," says the advertiser, hoping to score through originality, and proving thereby that practically every competitor *does* advertise an "unusual top speed." And the worst of it is that this is one solitary and shining example of advertising which honestly lives up to its promises.

The Y Plans for Action

By James Ellenwood

IT REQUIRES no unusual acumen to note that, away from home and in convention assembled, national, social and religious organizations take bold steps when it comes to general resolutions. Wars and economic injustice and racial inequalities would have been eliminated long ago if committee reports and assembly resolutions could have done it. I suspect, however, that most of these brave documentary attacks, laid end to end, do not reach anywhere in particular. Somewhere the power that makes for strong resolutions in convention seems to be lost before it arrives back home at the local unit. Why and where?

To begin with, much of that power seeps away in the generalities of many resolutions. There must be interred in the forgotten minutes of great bodies a glorious collection of resolutions against war. In these outbursts of condemnation no words are spared, and the most stupid reader, if there is a reader, will know that such and such an organization is against war. I am not complaining about this and I would not urge our assemblies to stop adopting such resolutions. But as a rule I doubt their effectiveness, measured in terms of what could be accomplished.

Why Specific Issues Are Slighted

War arises out of a number of causes. It does not take much courage to line up against war, but lining up against the causes of war is something else again. Press jingoism makes war, but someone on the committee is connected with the press and he feels that this matter should not be mentioned. If the government strictly controlled or owned armament factories one evil would be eliminated, but someone lives in a town where private industry is interested in arms and "maybe we had better lay off that subject." A race in armament between nations encourages war, but a strong defender of preparedness rises to object. Just about this time a brother jumps to his feet to suggest that a general statement is enough! And there you are. The rest of us, scared lest nothing be done, quickly accept the eloquent opening paragraph and the chairman says, "We will now take up the moving pictures."

Now, most people are against rotten movies. At least, most people on committees are. But one member does not want to suggest a boycott and another is afraid of censorship and another is a little leery of attacking block-booking. Finally the master mind in the rear suggests another general plea for clean movies and—"Temperance is the next subject," says the chairman, looking at his agenda.

Failures in Following Through

Fortunately, in the last year or so, the resolutions of religious bodies have grown a bit more to the point. Today there are a number of fine examples, but taking the churches and similar organizations as a whole we still have a long way to go. Personally I would rather be specific, even at the danger of a few mistakes, than to be so general that "no one will object." Anyway, although I am no believer in postcard slogans, I would hang over the chairman's head in these meetings of the committee on resolutions one terse admonition: "Be specific."

Even more power is lost, however, through defects in the follow-through process. It is a long way from the general conference in Chicago to the local unit in Jonesville. Some weeks after the Chicago convention has adjourned the preacher or the general secretary will get the official minutes. He will put them in the basket on his desk and when the 1935 minutes come, he will be reminded that he has not read the 1934 edition. Possibly I exaggerate this a bit. Probably I don't. Anyway, assuming that he or you or I want to do something about it, issues are much more acute at home, the report is not very specific, no technique is suggested, no strategic approach is planned, a number of my members would object, few will be interested. We've gone on record anyway, and what'll I preach about next Sunday? What I am suggesting is that somewhere along the line power disappears because we are not too good at following through. It would be a bright idea for one national convention to pass one good specific resolution; set up method and machinery to get it worked at back home; check up on what had

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been done at the end of one year—and then start all over again! That is exactly what it takes to make resolutions adopted by general bodies register effectively.

Here we have a leakage of power, in our failure to make resolutions specific and in our overlooking the development of an adequate procedure to carry on. In the light of this, let me ask whether the 1934 national council meeting of the Young Men's Christian association just concluded at Cleveland, showed any improvement when it came to dealing with social issues. And let me say quickly that some headway, particularly in planning for a local follow-up, was made.

One is not greatly impressed with the mechanics of operation in the Y's annual convention. The committee had only two or three hours to work. It had been appointed the day before, and had actually nominated itself in preference blanks which had been distributed to all members. Eight other committees had to meet at the same time and took from this committee a number of the best leaders. The information, put in the hands of the members, was not all that could be desired. Finally, the committee's report had to be considered along with many others in a hurried session on the closing day. Surely this is less than an adequate background for realistic and effective resoluting!

Resolutions Adopted

There were, however, favorable factors. The information and suggestions made by the national council program department were specific; a number of progressive secretaries and laymen were on the committee, and the chairman appointed in advance was a man who has learned his way about in courageous progressive circles. I refer to Mr. Ernest Pavier, prominent civic leader and crusader of Rochester, N. Y. I am glad to report that this committee ran head on into the matter of specifics, and specifics won. I am even more glad to report that they were upheld by the entire council by a vote of about 3 to 1. Although the resolutions, to my thinking, are not far-reaching enough, they do mark progress. Here, at least, a national council, with no authority to speak for the autonomous units that constitute the Y.M.C.A., with a responsibility through its army and navy work to enlisted men, and with many other arguments in favor of keeping still, found itself talking. Certainly it could have said more; fortunately it could have said less.

Here are the first three items of the report:

> In the light of the present situation, we reaffirm the position that the Young Men's Christian associations should regard as one of their fundamental privileges and functions the maintenance of an open platform on which may be discussed and studied all questions affecting the economic, social, political and spiritual welfare of the community and of the world.
>
> We also reaffirm the position that the associations should develop and actively promote a program of social and Christian education looking toward reconstruction of our social order on the basis of the teachings of Jesus. A distinct responsibility rests upon all Christian societies to help create public opinion founded upon justice and brotherhood, to the end that happiness and an abundant life may be possible for all.
>
> In advocating these ideals for adoption generally, the associations themselves should seek to apply these principles in their own practices and relations as employers.

The significance of these resolutions is clear. They brush away objections that are made to any kind of a discussion of debatable issues, reaffirm a frank educational responsibility, and pledge the Y.M.C.A. to live up to its preachment! In any organization that has become as institutionally-minded as the Y has, a constant reiteration of social responsibilities is essential. There are still in every organization great numbers who ask, "What business is that of ours?" I will long remember a brother taking Sherwood Eddy to task. "We wanted him," he said, "to preach Jesus Christ and he talked about a square deal!"

On war the report said:

> In view of the critical importance of preserving world peace and the necessity for the friends of peace to unite upon common aims, the national council desires to associate itself with other educational and religious bodies in working for the following measures:
>
> A statement by the United States government of the terms on which it would be willing to join the League of Nations.
>
> Governmental support for carrying through the Nye investigation with the aid of an additional appropriation, and international and national control of the manufacture and trade in arms.
>
> Energetic efforts by our government for limitation and reduction of armaments.
>
> Immediate ratification of the world court protocols.
>
> The local associations and groups within the associations are urged to join in standing and working for these ends.
>
> The local associations and inter-association groups are urged to undertake specific programs to help their constituencies understand the root causes of war in economic rivalries and to consider ways of eliminating these causes. Well conceived and sustained effort in this direction is urgent!

It was around these four rather mild specific suggestions that debate came to a focus. It is my impression that if the committee had gone farther the convention would have followed. Here are some of the other resolutions, and it will be noted that they are all pointed toward local action:

> In a day when governmental functioning increasingly affects the lives of individuals, it is imperative that wider understanding of political and economic issues be created and that young men be aided in discovering ways by which they may exercise constructive political influence. The associations should consider it an opportunity and privilege to aid member groups in studying local and national political questions and in acting together for clean and competent government.
>
> In view of the importance of the motion picture in the recreation of the American people and the all too apparent need for improvement in the quality and tone of pictures, the national council desires to associate itself with other groups and agencies in working for the abolition of compulsory block-booking and of blind-selling. We urge that local associations and groups within associations join also in working for these ends.
>
> We also urge that local associations enter upon positive programs of education through such means as encouraging study of film appreciation in high school, Y.M.C.A., and other groups; aiding in establishing "better films" committees in local communities; informing the public regarding the effects of unsocial motion pictures in personal and community life.
>
> The association movement which has, in convention and conference, repeatedly declared its belief in the principle of social insurance, should actively stimulate further study of this subject during the present year.
>
> The national council registers its conviction that a well-conceived program of education with reference to the individual and social effects of alcohol is imperatively needed among both young people and adults. We urge upon our local associations

and our inter-association agencies to undertake programs of this sort this year, utilizing the best available technical assistance.

Through these not too far-reaching resolutions runs the idea that only as local Y.M.C.A.s assume responsibility for pushing these ideals does a resolution have any significance. To that end a standing committee on public affairs has been appointed. It will provide a specific test as to whether the American Y.M.C.A. has so broadened its base that it no longer stands for specific social or religious aims or whether with all its so-called institutionalism it can still maintain an unfettered message and purpose. It is a pleasure to report that many of the larger city general secretaries, with large budgets to raise, evidently believe that a movement which calls itself a friend to young men has definite responsibility to deal with everything that makes the careers of young men right now precarious indeed.

And, though the rout is not complete, the fear that an organization will lose friends if it speaks out in meeting is going fast. One senses more and more a freedom of expression. An organization loses real friends chiefly by dodging issues. The Y, if not a leader, at least follows on.

BOOKS

The Anatomy of Intolerance

INTOLERANCE. *By Winfred Ernest Garrison. Round Table Press, $2.50.*

THIS is an attempt to understand the phenomenon of intolerance throughout the ages, and most of all in our own time. To *understand* it. There is no fuming and fretting, no prescription of a panacea, no self-righteous liberalism, intolerant without knowing it. Instead of this, calm analysis of typical cases strung upon a historical thread. The key idea is that loyalty to any group involves antagonism to anything that threatens or seems to threaten to dissolve the group. Utter loyalty connotes utter irreconcilability. Primitive men could survive because they acted chiefly in groups and very little as individuals. Group action was secured by the rigid compulsions of custom—it could be secured in no other way. Some of the compulsions were useless or worse, being based upon mistaken beliefs, yet the spirit of intolerance toward individual variation was utterly necessary. Throughout history intolerance follows, on the whole, the same pattern. Always a group loyalty, always a set of beliefs that condition its application. The evils of it are not explainable by reference to any perversity of human nature; always the explanation is in the total situation. Even the great prophets of Israel were intolerant, though their loyalty was to an ideal society.

The possibility of tolerant and generous relations with one another is bound up, accordingly, with our capacity to test our beliefs, and also to take an objective view of our most cherished loyalties. The book has been written in order to promote such objectivity and the resulting tolerance. That it will attain its purpose this reviewer has no doubt. Both liberals and conservatives who read it will find their attitudes toward opponents softening, and once again the old aphorism, *Tout comprendre c'est tout pardonner,* will be proved to rest upon an elemental truth of human nature. But the method of reaching this result is not that of appealing to humanitarian sentiments, nor that of blurring the issues. Here, as in his work on Catholicism, Dr. Garrison picks complexes to pieces, shows just what is opposed to what, and where misunderstanding has occurred. Often he concludes that opposites that appear to be irreconcilable actually are so. Yet the effect upon the reader is to increase his respect for opponents. Thus, realism uncolored by sentiment proves to be a road toward harmony and social integration.

The idea-complexes that back up habits of intolerance in our civilization are a heritage chiefly from the Hebrews, who worshiped an intolerant divinity, whereas from the Greeks, who had a rather miscellaneous lot of quite tolerant gods, we inherit a leaning toward tolerance. Though the Christian church got its start through men who acted independently as individuals, it quickly developed into a fellowship that claimed divine sanction and sanctity. Hence the logical and psychological necessity of deep antagonism toward heretics. The Roman empire, in turn, saw in this solidarity of the Christians a threat to its own unity; hence an endeavor to destroy the church. When the church was a persecuted minority, its leaders eulogized tolerance; but with the acquisition of power there came the usual suppression of dissent. The same dialectic characterizes the middle ages, most of Protestantism, and all modern states. Much of this story has been told before, but generally in fragments, and never with a perspective that includes, as the present work does, our own present conduct. Again and again, with gentle irony, we are reminded of the identity of modern attitudes and defense-mechanisms with those of supposedly outgrown times.

The climax is a set of analyses of the tolerance-intolerance aspects of modern nationalism, relations between Catholics and Protestants, among Protestants themselves, the Jew-and-gentile situation, the Negro-and-white situation, and the contest between ethical authoritarianism and experimentation in morals. Rewarding reading, all of it. The reviewer would like more of the same kind. First, he wishes that the Anglo-Saxon contribution to English and American ideas of freedom might be evaluated. Second, he would recommend the use of certain resources of psychoanalysis. The assumption of intolerant superiority is often a mask for the timidity of an inferiority-complex. Next, the reviewer would like to see Dr. Garrison's method applied to the much-decried intolerance of soviet Russia. Certainly it is not the mere savagery that it is represented to be. There is in Russia the oddest mixture of forbearance with intolerance—forbearance as radical in its way as the suppression of the kulaks, and far ahead of our practice. The problem of tolerance in Russia appears to have no precedent in the history of nations. Minorities have lorded it over majorities times enough, of course; but here for the first time a minority, already in firm control, is pursuing a policy that is intended to extinguish its own special prerogatives. The populace is being deliberately awakened to active participation in communal and public affairs. Indeed, the theory is that the state is to fade away, relieving the people entirely from control from above. Dr. Garrison's method, applied to this situation, would probably result in approval of suppression of some sort in some degree. The question is, what sort of what degree? Again, the awful severity of the bolsheviks toward counter-revolutionists raises a nice question. Contrary to a common impression in this country, the bolsheviks seized power by relatively mild

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measures. Only when counter-revolution arose did extreme measures come into use. The question, then, is this: How do our ideals of liberty and tolerance apply to a situation in which armed resistance is offered to a government that, in its own sincere intent, is the only protector of a great population from spoliation and cultural suppression?

GEORGE A. COE.

What Is an "Adequate" Navy?

SEA POWER IN THE MODERN WORLD. *By Admiral Sir Herbert Richmond. Reynal & Hitchcock, $3.00.*

THE MODERN SCIENCE of naval action—if science it is—dates from the publication in 1899 of "The Influence of Sea Power upon History," by Captain Alfred T. Mahan. In that epochal volume the hitherto unknown American naval officer studied only the relation of navies to the history of the period between 1660 and 1783, and in his later studies he brought the lesson down only through the period of Napoleon. But naval authorities are almost a unit in maintaining that the principles which Mahan deduced from the action of the sailing fleets of those days have remained intact, and in this volume Britain's most conspicuous naval tactician declares that he is seeking only to reexamine and reapply the Mahan thesis in the light of recent events, especially the world war.

Admiral Richmond's book is really, however, much more important than another essay in applying the Mahan dogmas. What it amounts to is a tract in defense of the position which Great Britain may be expected to assume in the naval negotiations now getting under way with the United States and Japan. As such it deserves the careful study of all who hope to follow those negotiations intelligently. Here are forecast the main positions which the British negotiators may be expected finally to take, and the reasons why.

Admiral Sir Herbert Richmond is at present professor of naval history at Cambridge university. He has been head of the British imperial defense college, and was for years the acknowledged authority on strategy of the staff of the British admiralty. Of his many books, known by all naval men, "National Policy and Naval Strength" has been perhaps the most important, but several of them have exerted great influence on the course of the world's leading maritime nation. In this case he writes to prevent a return to the disastrous naval competition which preceded the world war; it is his contention that all the great naval powers can secure the ends which their naval outlays seek at much less cost than they are now incurring and with smaller fleets.

Without trying to outline the argument of Admiral Richmond, it can be said that he shows great skepticism concerning the value of aircraft carriers and battle cruisers, and believes that an "adequate" navy can be secured by using vessels which, in every category, are much smaller than those at present being built. An adequate navy, incidentally, he defines as "a navy which can guard the nation against invasion by sea and preserve those sea communications, military and economic, which are essential for its national existence." The potential effectiveness of air attack he believes to have been grossly exaggerated; those forms of air bombing of civilian centers which certain prophets foresee he scorns as "air hooliganism," and believes that, if attempted, they can be met by enough counter-frightfulness to put a stop to them. He favors the abolition of the submarine, and he suggests the possibility of using Germany's fleet as a base from which to calculate the size of fleets which shall meet the needs of France, Italy, Japan, the United States and Great Britain, and still be much smaller than those now maintained or planned.

In passing, this British naval strategist lets it be known—in a thoroughly gentlemanly fashion, of course—that he doesn't think much of the naval claims of Japan and the United States. But after he has quoted Franklin D. Roosevelt to the effect that "our national commerce must extend all over the western hemisphere, must go out thousands of miles to sea, must embrace the Philippines, and overseas wherever our commerce may be . . . we must create a navy not only to protect our shores and our possessions, but our merchant ships in time of war, no matter where they go," Admiral Richmond does not hesitate to characterize this as "an unattainable object."

Every line in the book deserves study, but I wish there were some way of getting these words deeply into the consciousness of the masses in nations like Japan and America: "Parity in the instruments which constitute naval strength is a mathematical possibility but a strategical absurdity, since it does not take into consideration the conditions under which those instruments have to be used, or the facilities which subserve their needs and without which they cannot be used. . . . Equality in power is impracticable if for no other reason than that the power of two nations is not comparable. . . . Japan is stronger than America for a war in northern Asia, but weaker for a war in the Caribbean. England is stronger than America for a war in the Indian ocean, but weaker for one on the coasts of the Pacific. Any of the military states of the continent is stronger than America, England or Japan for a war on the continent. Is there not reason to suspect that many of our troubles arise from refusal to recognize these facts? Are not the parallel growths of the fleets of the United States and Japan the result in some measure, perhaps a marked measure, of each trying to make itself stronger than the other in an area in which one possesses all the advantages of position?" One of the causes of today's American-Japanese naval tension, so far as this is reflected by the general publics of the two nations, is refusal to grasp the obvious good sense and importance of this simple observation.

P. H.

Books in Brief

SOUTH TO CADIZ. *By H. M. Tomlinson. Harper & Brothers, $2.00.*

Mr. Tomlinson journeyed across Spain, from top to bottom, and scarcely noticed that revolution was in progress. But he observed so many unexpected things and he comments so divertingly upon people and places that his book about Spain duplicates practically nothing that is to be found in any other book about Spain. Wherever Tomlinson goes and whatever he sees, his report always has a unique quality derived from his own extraordinary power of description. When a man can write such a book as "The Sea and the Jungle" about a simple trip across an ocean and up a river, it is to be expected that he will do something remarkable with a trip through Spain. The expectation is realized.

MY COUSIN, F. MARION CRAWFORD. *By Maud Howe Elliott. The Macmillan Company, $2.50.*

Crawford's shelf-full of novels have made a long start on the road to oblivion during the twenty-five years since his death. It is years since I have thought of his name or seen it in print. Yet he deserves to be remembered. Born in Rome, son of Thomas Crawford, the sculptor who made the statue of Liberty that tops the national capitol, he spent most of his life in Italy. He was a polished cosmopolitan, master of many languages and a writer of immense industry and productiveness. After his first lucrative successes he began to spend his money so fast on his beautiful villa at Sorrento and otherwise, that he had to keep his nose to the grindstone the rest of his life to maintain the standard of living that he had set for himself and to support the legend of his own magnificence. This biography by his

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cousin, daughter of Julia Ward Howe, consists chiefly of family letters to, from, or about Marion. It was a wonderful family, but they wrote letters which have no good reason for being preserved except in the domestic archives. "Uncle Sam" Ward, Aunt Julia's brother, would be a more rewarding subject for a biography; in fact, he has one. Marion Crawford, with all his cosmopolitanism and with a great deal of miscellaneous erudition, remained a person of very simple and almost childish mind. He wrote his kind of novel supremely well, but it was not a great kind.

ALL IN THE NAME OF GOD. *By Everett R. Clinchy. The John Day Company, $2.00.*

As director of the National Conference of Jews and Christians, Dr. Clinchy is an expert in the cultivation of tolerance. In this book he makes "a vigorous plea to end racial and religious prejudice." He devotes his first 125 pages to a survey of the history of intolerance toward Catholics and Jews (chiefly toward Catholics) in the United States; the remaining fifty to an analysis of the present problem and to the suggestion of steps toward its solution. The reading of the record of anti-Catholic furors and excitements, from the nativist movements of the 1840's to the A.P.A. in the 'nineties and the ku klux klan in the 1920's, is bitter medicine of which Protestants ought to take an occasional dose for their soul's health. It is the present reviewer's opinion, however, that the recital of these humiliating events, without some parallel record of the circumstances which occasioned them and gave them some color of excuse, does not constitute a fair presentation of the situation. It is like writing of the Salem witchcraft mania without reference to the fact that witchcraft trials had been a feature of standard judicial practice in Europe for centuries; or recording the fantastic anti-red crusade in this country in 1920 without stating that, as a matter of fact, there was a red movement of great vigor in Russia which conservatives might easily view as a red peril. One would gather the impression from Dr. Clinchy's account of Catholic-Protestant relations that it was all gentle and broadminded tolerance on one side and all irrational and groundless fanaticism on the other. He does not say that, and does not think it, but the facts selected bear in that direction, just as they do in Mr. Michael Williams' "The Shadow of the Pope." The permanent improvement of relations requires that Protestants should be heartily ashamed of the violence and intolerance that has been practiced in their name, and that Catholics should understand what features of their system have provoked it. Dr. Clinchy's closing chapter is a splendid appeal for the ungrudging acceptance of a "cultural pluralism" which furnishes the only hope of domestic peace in a country which, so long as it remains free, will never be culturally homogeneous.

CORRESPONDENCE

Scottsboro

EDITOR THE CHRISTIAN CENTURY:

SIR: A born and bred Mississippian wants to commend highly your editorial on the Scottsboro case. Do keep hammering away at this and all perversions of justice. You have more people following your leadership than you will ever know.

Houston, Tex. (Mrs.) CHARLES B. MOHLE.

Commended to Pacifists

EDITOR THE CHRISTIAN CENTURY:

SIR: In The Christian Century for November 7: "Some day Britain will realize that, in the withdrawal of Gandhi from politics, she has lost her best friend." In other words, the "best friend" of capitalism and imperialism is the non-violence of Gandhi and the socialist parties. Right?

Amsterdam, N. Y. K. GORDON.

Following a Lynching Further

EDITOR THE CHRISTIAN CENTURY:

SIR: In his letter, "Following a Lynching," Mr. R. R. Gregg suggests preventive methods for dealing with lynching which would have repentance made manifest by works of benevolence to the Negro race. This is good as far as it goes, but does it reach the heart of Judge Lynch? Would these ideas be too drastic:

1. Let orthodox Christian ministers in the southland whose parishioners undoubtedly furnish the bulk of the lynching mobs frankly acknowledge that the ancient superstition of God's having pet races, or chosen peoples, can no longer be held by intelligent folk who can hear the voice of a Holy Spirit?

2. Let the theological bookkeeping which holds that a just God would lay on an innocent victim the sins of the world be repudiated as being repugnant to honest ethics?

3. Let there be acknowledgment that a colored person more than half white is not a Negro but belongs to the white race?

4. Let there be a recognition that Negroes are souls?

The southern clergymen are men of influence and power. Let them be converted first to humanitarian ethics, the fatherhood of God, the brotherhood of man, then they will change the intellectual concepts of their flocks.

Trenton, N. J. CARLYLE SUMMERBELL.

Written Before Election

EDITOR THE CHRISTIAN CENTURY:

SIR: I find myself out of sympathy with your warmhearted support of a President who is too socialistic, too lax in his attitude toward liquor, too infrequent in church attendance, who has been rude both to former President Hoover and to Colonel Charles A. Lindbergh. I am not in sympathy with him, or with the new deal. Why should I spend my money to help support policies which, to me, are un-American and destructive of our liberties, and are endangering the constitution of the United States?

Your espousal of the cause of Upton Sinclair is an affront to thinking Christian people.

First Reformed Church, GEORGE J. BECKER.
Bayonne, N. J.

Did Dr. Holmes Dodge the Real Issue?

EDITOR THE CHRISTIAN CENTURY:

SIR: All that John Haynes Holmes says may be true, but does he meet the real issue? Surely, no one but the unthinking expected repeal to solve the problems or lessen the evils inherent in the use of liquor. Drunkenness, smuggling, illicit distilling, bootlegging, night clubs, drunken driving, etc., are evils chargeable neither to prohibition nor to repeal. They are incident to the use of strong drink. Dr. Holmes rightly says that prohibition did not create these evils. I do not see, therefore, how he can logically expect repeal of prohibition to do away with them.

Repeal can be expected only to remove the conditions created by prohibition. The plain fact is that prohibition was a lie, subjecting a nation to double dealing, dissembling and hypocrisy; encouraging self-deception and the fatuous notion that an evil is cured when it is made illegal and driven underground. To be sure, repeal has made it legal to drink but it scarcely has made it any more easy. To say that prohibition was a defiance of evil is to be a

bit naive. It would be nearer the facts to say that it was a closing of the eyes to evil.

Instead of asking, "Are we worse off under repeal than we were under prohibition?" we should ask, "Would we not be better off today than we are if during these fifteen years we had depended upon the orderly and effective processes of moral and religious education and guidance for the creation in the lives of youth of an inner control and a self-mastery and a dedication to high and noble purpose which alone can make free men and free women?"

Salem Reformed Church, Allentown, Pa. WILLIAM F. KOSMAN.

Parental Responsibility and the Movies

EDITOR THE CHRISTIAN CENTURY:

SIR: Is the film menace over, even though Hollywood cleans up? We have almost lost sight of the fact that there are two types of *good* films, those suitable for adults and those suitable for children. We don't expect Hollywood to produce only films that may be suitable for children; we don't want them to, any more than we want all books written on the child level, and yet many films that give keen and clean adult enjoyment may be wholly unfit for children. Here, then, are the horns of the dilemma: either all films must be made suitable for children, or children must be kept away from adult films.

The first—all films suitable for children—is of course absurd; the second—keep children away from adult films—is anything but absurd, but many parents say that it is impossible. Is it? Let us then throw up our hands and say that the films must always be a destructive force in our social setup, and that there is nothing to do about it.

As a matter of fact, however, there are two ways to prevent children attending adult films; one is by law, and the other by parents. Laws have so far accomplished nothing, but now that we are asking the film industry to clean up, suppose we, the public, shoulder a bit of the responsibility ourselves for the possible harm to our children; suppose we revive that lost art known as parental control, and couple with it the kind of education of our children, already introduced into many schools, which cultivates a taste for movies that are worthwhile and decent.

We are told that a recent study of a group of 10,052 children showed that only 1.6 per cent ever had any help from their parents in the selection of the movies they attend. Isn't it time that parents became aware of the shameful neglect of which they have been guilty?

Madison, N. J. WILLIAM ORR LUDLOW.

Paging King Canute!

EDITOR THE CHRISTIAN CENTURY:

SIR: As I read your editorial discussion "Instead of the Dole" in The Christian Century for October 17 and "Why New York May Hold a Lottery" I confess that we are all ready to throw up our hands as to where the money is coming from to carry on the great relief program that looms before us. I am also reminded of certain trite proposals, if you please, that have not only been suggested but have been investigated as a possible emergency measure. Let me say right here what we all know, that going forward is not always progress in the right direction. Sometimes retracing our steps and correcting our blunders is infinitely more progressive than to continue in a course that may lead us into financial bankruptcy or worse.

Let us once more consider one of the proposals that has been made to solve our unemployment problem, the biggest national problem we have before us. May I put it in the form of a question: Is it not still the consensus of opinion that man-labor-saving machines have been largely responsible for creating these millions of jobless men? Hasn't this been expressed over and over by our best writers in their theses, "Man or the Machine," when looking for the major cause of unemployment?

Agreeing to the truth of this statement, why not remove the cause and institute a campaign to this end? Is it not possible as an emergency measure, at least, to remove the man-labor-saving machines that have robbed this great army of the unemployed of their jobs, and reinstall the man-labor machines that used to give every man a job in the days of Oliver and Studebaker? In those days of man-labor a man could buy a binder for $50. Today he must pay about $250. I hope to see the day when the government will take over the farm implement factory.

Spain, our youngest republic, has legislated against man-labor-saving machines. To the credit of our present administration be it said, a federal representative was sent out some time ago to look up the possibilities of rehabilitation and reinstatement of man-labor machines in our factories. It is estimated that if our federal government would legislate to remove all man-labor-saving machinery from our factories, these millions of jobless men could be reabsorbed and take the places of the iron demons which drove them out and threw them and their families on to the state. Is it not worth trying again to bring back man labor and stay his enemy machines? When there is a man shortage of labor there will be time enough to talk about man-labor-saving machines.

Olivet, Mich. L. J. HARTER.

From Miss Lester

EDITOR THE CHRISTIAN CENTURY:

SIR: After recovery from the shock of reading the article in your issue of November 7 entitled, "A Modern Joan of Arc," I realized that to expatiate on its "misfittedness" would only take up more space. To correct an historical statement, however, is allowable, especially as it has been due to my faulty presentation.

I do not remember that Zeppelins came over London six nights in succession, but the hooting of sirens and other signals warning us to get the children up and seek the shelter of the underground and other dugouts, occurred with that frequency.

Cincinnati, O. MURIEL LESTER.

The Death March in Toledo

EDITOR THE CHRISTIAN CENTURY:

SIR: The action of the miners in Hungary who recently went on a "death strike" in protest against the intolerable working conditions is having a counterpart in this town. More than 150 unemployed single men, representing the most militant portion of the 5,000 single men in Toledo, are in their 83rd hour of continuous marching in front of the local county courthouse. These men have vowed they will march until their demands are met. Their demands include only minimum requirements of human decency —that the relief authorities grant them $8 room rent, $5 monthly clothing relief and $15 food relief, and abolition of the Community Welfare house. This "death march" marks the climax of the two months of bitter struggle of the men to realize some measure of the much-vaunted American standard of living.

One of the salient factors in this "death march," as local labor leaders point out, is the revolt of the inmates of the local Welfare house (or "flop-house," as it is called). This element is the most submerged of all—they are men who were the victims of the depression before the 1929 crash. Most of them are broken mentally and run-down physically. The heretofore complacent acceptance of government handouts has placed them out of the elements which form "the seeds of revolt."

Two months ago local relief authorities announced that rent relief will be denied to all unemployed single men. The single men spontaneously organized a protective union and started to convince relief officials that the unemployed single men of Toledo are not content to live in the overcrowded, inadequate "flop-house." With the approach of the winter months and faced by the prospect of either going to the Welfare house or taking the open road, the single men's organization joined with other unemployed groups and began their "death march."

The majority of the men are over 50 years of age; some of them are even 80 to 83 years of age. As they trudge across the sidewalk they show much more than can be expressed on the printed page. Men who looked upon the world with defeated, downcast, dreary eyes are showing a spirit of fight, struggle and militancy

which belies their age and their previous environmental condition. Their age and malnutrition are taking the toll of the men. However, they will not leave the death march. Leaders of the march are finding it difficult to force the sick marchers to rest. "We must go on the picket line," they insist. A new life, a new feeling of hope are leading the single men of Toledo toward a new future. Relief is urgently needed to keep up the death march.

322½ Ontario Street, TED SELANDER.
Toledo, O.

War Memorials

EDITOR THE CHRISTIAN CENTURY:

SIR: The recently erected world war memorial in Orange, Massachusetts, has received some favorable comment from those who see in it a departure from the usual wild-eyed fighting doughboy armed to the teeth and ready to kill. The committee which created the idea embodied in this memorial had hoped for something more constructive than a statue, such as added shelf room in the local library for international literature and peace material, or an endowed hospital bed. This idea did not meet with general approval, however. A statue for the park was called for and it became the concern of the committee to erect something with a peace attitude rather than another advertisement for the armament manufacturers. It is not extreme in its peace message but it is a step in the right direction and does not glorify the idea of war.

The memorial shows a doughboy truly enough, but not a fighter. He is depicted as a returned soldier—sober, thoughtful, and perhaps disillusioned. He is seated. His arm is about a young lad to whom it may be supposed he is telling the experiences of the war—the horrors of it, the futility of it, the chaos recovery from which will require years, perhaps generations. Much can be read into the two bronze figures, but a bronze tablet insures a correct interpretation.

A draped prophetic figure is depicted standing upon the broken instruments of war and with arm outstretched calls attention to the inscription in large plain letters, a solemn pledge, "It shall not be again."

Greensboro, N. C. H. L. CANFIELD.

Very Well; Here Is the Notice

EDITOR THE CHRISTIAN CENTURY:

SIR: I understand that you have become interested in the R.O.T.C. drill resistance activities here. The legal expenses involved in this matter are being borne by a committee at Topeka. However, the local student peace club has had to handle all its own expenses of propaganda on the campus. This has fallen mostly on some half dozen who are most interested. Limited as it is to postage, mimeographing, printing and occasional trips, it probably has not amounted to much over $75. However, these students are no more wealthy than average students and even an amount so small is not easy to carry. I wonder if you could put a notice in your paper saying that any one wishing to contribute to their work of educating the campus and arousing interest throughout the state could send his contribution to Dr. Charles M. Sheldon, 1621 College avenue, Topeka, Kansas, who would be security that the funds received were wisely dispensed.

First Congregational Church, FERRY L. PLATT, JR.
Manhattan, Kan.

A Correction

In an editorial, "Another United Church in the Far East," which appeared in The Christian Century for July 25, reference was made to the failure of the Christian and Missionary alliance to join the newly formed Church of Christ in Siam. Missionaries of that body declare that it is not because of its conservative theology that the alliance has not joined the united church, but because they have no organized church, as yet, within Siam. What the attitude of the alliance will be toward the united church if and when a Siamese congregation of that body comes into existence, has yet to be decided.

The Question Box

Is there any good authority for belief in a personal devil? If so, please explain his origin? If not, how should scripture references to him be treated? T. M. H., Monte Vista, Colo.

THE BELIEF in an evil spirit who is the antagonist of God was a slow development in biblical literature. The Old Testament contains no reference to such a being until very late. In the earlier literature it is taken for granted that all purposes, good and evil, come from Jahveh. For his own mysterious purposes, which were not to be questioned, he visited on men blessing and misfortune alike. The general belief is summed up in the words of Amos, "Shall evil befall a city and Jahveh have not done it?" The time came however when this crude view was no longer acceptable to thoughtful minds, and perhaps out of the sheer necessity of protecting the moral character of deity, or under the influence of Babylonian, Persian or Greek conceptions, there appeared or was devised the being who as the antagonist of God might be regarded as the cause of evil.

The name applied to this creature was "satan." It is the usual word for "adversary" and has frequent employment in the Old Testament in that sense. There are but three instances of its use in the sense of the superhuman antagonist of Jahveh and his people. The first is in Zechariah 3:1ff. where "the Satan" brings charges against Joshua the priest as the representative of the nation. The second is the familiar passage in Job 1:6ff. in which the Satan, apparently one of the "sons of God," the guardians and inspectors of the provinces of the divine dominion, raises doubts as to the disinterestedness of Job's goodness, and proposes that he be tested. The third is in 1 Chronicles 21:1, where the word Satan has passed from an official title to a proper name.

The malevolence of this being is evident. But it is also clear that Hebrew thought which in an earlier age did not hesitate to attribute evil suggestions to Jahveh (see the parallel passage in 2 Samuel 24:1) has now become sensitive to the impropriety of such views of deity, and has found refuge in the conception of an adversary to God and man, who is superhuman, but inferior to God, and whose ultimate defeat is certain (see Luke 10:18 and Rev. 20:2, 7-10).

It may be remarked in passing that this evolution of thought was not sudden. There is a curious halfway stage disclosed in the narrative of the serpent in the garden of Eden (Gen. 3:1ff.). He is not Satan, nor even of demonic character, but merely the subtlest, most cunning and mischievous, "among the beasts of the field." Jews and Christians of later centuries found no difficulty in identifying this creature with the devil and Satan of the developed angelology of the first century (Rev. 12:9; 20:2).

In the New Testament one finds the full acceptance of the belief in a devil of superhuman, malevolent character, the antagonist of God and the tempter of mankind. Such a belief was held without question by Jews and Christians. It was a part of the unquestioned theology of the time. It provided an easy explanation of the evils, physical, mental and religious, which afflicted the world. That Jesus either shared this common opinion of his time or accepted it as one of the unavoidable and convenient superstitions of the period, which it was unprofitable to oppose, is evident from the Christian sources. The New Testament makes frequent reference to such a belief as the accepted doctrine of the age and the community.

It is an easy and superficial explanation of the source of evil in the world. It is yielding to a more ordered and rational interpretation of the nature of man and his relations to the universe about him. One does not need the idea of a devil to explain evil. That is too simple and naive an explanation. That many people find comfort in such an idea is natural, in consideration of the prominent place such beliefs had in the thinking of earlier ages and in the New Testament period. Furthermore it is contrary to conservative views to acknowledge the mistaken notions of biblical writers on commonplace matters in which they were manifestly wrong. But biblical students are learning to distinguish between the essentials and the incidentals of the scriptures, and among the latter it would seem that the idea of a personal devil belongs. H. L. W.

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NEWS *of the* CHRISTIAN WORLD

Democrats Sweep New York State

Fusion Weakened in the City but Can Still Carry on—Sharp Issues Rise From Episcopal Convention

(Correspondence from New York)

NEW YORK, Nov. 10.—The election here last Tuesday, as in other parts of the country, was overwhelmingly democratic. Governor Lehman was reelected by an overwhelming majority and he will now have the legislature with him. This will enable the democratic party to do the "reapportioning" they have long wanted to do. There is deep regret that McGoldrick was not elected comptroller but his showing was nothing short of remarkable in the face of the democratic avalanche. The sportsmanlike way in which the fusion forces acted is shown by the fact that information which would probably have discredited Taylor, Mr. McGoldrick's opponent, was withheld until the election was over. Fusion can still carry on in this city but it is weakened by the election.

* * *

Dr. Robbins Takes Issue With Bishop Manning

In a sermon at St. Bartholomew's church last Sunday Dr. Howard Chandler Robbins took sharp issue with the statements of Bishop Manning at the recent Episcopal convention in Atlantic City. The position of Bishop Manning that the episcopate was the only true ministry for the church of Christ was declared "wholly wrong and indefensible." Not a vestige of support could be found for this position in the New Testament, said Dr. Robbins; he then added: "Possibly the bishop of the second century evolved from the presbyter of the first century, in which case presbyterianism is older than the episcopacy: we simply do not know."

* * *

Adult School of Religion

Madison Avenue Presbyterian church has changed the date of its school of religion. It is to be held this year during November and December, instead of during the lenten season. This year's school will emphasize world affairs and such outstanding missionary leaders as Robert E. Speer and A. L. Warnshuis will address the school. Other speakers will be Charles T. Loram, formerly commissioner of native affairs, Union of South Africa, and Robert M. Hopkins, general secretary of the World's Sunday school association.

* * *

Dr. Wenner, Lutheran Leader, Dies

Dr. George U. Wenner died last week. He was pastor of Christ Lutheran church on east 19th street and had been for the amazing period of 63 years. In length of service his pastorate is probably the longest on record for any American church. Interviewed on his 85th birthday five years ago he said that he had baptized 8,000 children, confirmed 2,140 persons in the Lutheran church, performed 4,576 marriages and officiated at 3,291 funerals. His own funeral was attended by over a thousand persons.

* * *

Mike Gold on Bishops

Mike Gold, columnist for the Daily Worker, best known American communist publication, was somewhat interested in the recent Episcopal convention. Quoting the bishops to the effect that the nations of the world are suffering because of a moral sag, this hater of the church says: "How skilfully they put the cart before the horse. Instead of blaming the demoralization of the people on the breakdown of capitalism, the bishops blame the people for being demoralized. In brief the unemployed are being punished for their own sins, and must return to the church." Then he adds: "The convention was a success. It was all in good order. Not a single rude and truthful rebel was present to rise like an angry prophet in accusation against the capitalist class; the class that is responsible for war, depression, poverty, the class that is the paymaster of the holy church."

* * *

New York Lutherans in Social Action

Under the general leadership of the Lutheran welfare council of New York city a "program of Christian action for Lutheran congregations" has been adopted for use throughout the state. The plan calls for a representative congregational committee to coordinate and supervise all welfare activities and organize to meet new needs within the parish. Items covered are unemployment and emergency relief, visitations among the shut-ins and institutional inmates, survey of congregational service resources, study and discussion of economic and social problems, youth programs, wider use of the church plant and leisure time activities and the supervision of parish welfare projects. Since 1932 the Lutherans have maintained a social service office in the United Charities building, 105 east 22nd street, New York city.

EDMUND B. CHAFFEE.

Dr. Millikan Receives Newman Medal

Prof. Robert A. Millikan, physicist, has received the Cardinal Newman medal, presented annually by the Newman foundation, the award being announced recently at a convocation on the University of Illinois campus. Dr. Millikan is the first scientist to be thus honored by the foundation. The Newman award is conferred each year upon some person who has rendered some contribution to the enrichment of human life.

Institute of Human Relations Planned

An Institute on human relations, to deal with intercultural relationships in America, especially as they affect Protestants, Catholics and Jews, will be organized next year at Williams college, Williamstown, Mass.

English Fear Sedition Bill

Government Measure, Although Redrafted, Held Still a Menace to Traditional Liberties—Cabinet Uneasy

(Correspondence from England)

LONDON, Nov. 6.—The first business of parliament which reassembles on Oct. 30 is to wind up the last session so that the new session may begin on Nov. 20. There are several bills to be passed through their last stages, especially the bills dealing with betting and the "Incitement to Disaffection" bill. There may be strong opposition to the second of these. Its primary purpose is to make it illegal to seduce members of the forces from their loyalty to their oath. Everyone knows that a violent revolution in any country is impossible if the armed forces are not on its side. It becomes therefore a matter of strategical importance to protect soldiers and sailors from attempts to win them for a revolutionary policy, either communist or fascist, or even pacifist.

To secure the forces the bill was brought forward. At first it was very badly drafted, to put it mildly; the government has accepted many changes and now claims that all the bill will do is what it set out to do, and no lover of liberty need fear its provisions. But there are many in all the parties who are not satisfied. The bill still allows the right of search upon the warrant of two magistrates where any one is suspected of attempts to seduce the soldiers, sailors or airmen. Right of search is abominated by all right-thinking Englishmen; and the defense of the measure by the prime minister is not satisfactory. Nor can we allow for his good intentions or his love of liberty; the question is whether certain proposals shall become law and remain law when this government is dust.

When the new session begins on Nov. 20 there will be enough to take up all the time and energy of parliament. It will be an India session whatever else it may be.

* * *

The Government and The Elections

Lambeth and Swindon both went labor last week. So labor won one seat from the liberals and one from the conservatives. The Reading election has brought Dr. Addison back to parliament, and in this way the weight of labor in debate is definitely increased. His opponent was Mr. Wakefield, the famous "rugger" player, a popular candidate for this reason, but not well known for his political service. There is little doubt that labor has gained steadily since 1931. National labor is very weak in numbers. The liberals are divided and not likely for the present to win many seats. But if there were an election now labor would show a great advance on its 1931 record. From the point of view of the tory tactician there is much to be said for the policy, which many of them favor, of politely dismissing their few allies from

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labor and liberalism, and standing as a party once more.

But, to judge from the speeches made yesterday by three spokesmen of the government, all three sections of the national government mean to go "on and on and on and up and up and up," to quote the prime minister. They are convinced that they have only failed in—propaganda! The prime minister said that in the national government there was "the expression of a great philosophy of social progress." Mr. Baldwin: "There are few countries in Europe, if any, which can be said to have a strong democratic government. We have." While Sir John Simon added: "Nations have been compelled as a result of the war to seek some kind of national concentration. There are only two ways. Most of the world has adopted one; we have adopted the other."

* * *

The Fight for Peace

Mr. Lloyd George has now dealt with Passchendaele. His account of that battle is a most powerful attack upon the leaders of the army; it is no less an effective peace tract. There are no doubt qualifications to be made. But the fatuity of that sacrifice in Flanders stands revealed.

Preparations for the popular vote arranged by the League of Nations and other societies are well forward. Lord Beaverbrook has attacked it in his press; his own specific is "isolation," and this he preaches with almost a revivalist fervor. In addition, there is Lord Davies advocating with much skill and persistence his plan for an international tribunal and an international police force whereby its decisions could be enforced. Dr. Temple, the archbishop of York, has gone far toward associating himself with the plan which Lord Davies is defending. On the other hand there are able pacifists ready to go the whole way toward disarmament, not waiting for others. Mr. Beverley Nichols, the novelist, is a fine representative of the thoroughgoing advocate of the pacifist position. He had a remarkable article in the Christian World last week. He denounced in the name of Christianity the policy of armament firms which fomented wars: "What do you think Christ would have said to the director of that armament firm? What do you think he would have said to the armament manufacturer who was alleged in the American senate inquiry to have employed large quantities of disreputable women in Spain to influence the sale of arms?"

* * *

And So Forth

The ecclesiastical commissioners are the biggest landlords in England; they own 250,000 acres and have a rent-roll of £2,000,000 a year. They propose to spend £1,000,000 on rebuilding and rehousing in poor districts. It is their deliberate policy to act not merely as rent collectors, but as people responsible for the wellbeing of their tenants.

Sir Oswald Mosley speaking in the Albert hall made an attack upon the Jews; the fascists, he said, stood for bringing to an end the system of international usury by which the Jews live. "We say," he added, "to the alien race that rises against us to rob us of our heritage, we take up that challenge and deal with it. They shall have it."

EDWARD SHILLITO.

King Gordon Case Not Yet Closed

Survey Authorized by Council May Save McGill Chair—Student Movement Has New Leaders

(Correspondence from Canada)

TORONTO, Nov. 3.—We are not quite through with King Gordon, lately professor of Christian ethics in the United theological colleges of Montreal. The general council through a committee worked out a scheme which included the continuance of Prof. Gordon's work on a minor scale by his establishment as lecturer in the same field. It was explicitly stated at the council that this settlement had been endorsed by those who were believed to speak for the college board, and by King Gordon himself. The assurance that this agreement was in sight led to the abandonment of resolutions looking to further action. Thus a resolution had been prepared calling on the board of Christian education to confer with college principals and boards to insure that the program of the colleges would be in harmony with the major declarations of policy made by the general council. This resolution was abandoned in reliance on the good faith of the spokesmen for the college but the college board subsequently declined to implement the agreement.

The council, however, had unanimously adopted another resolution calling for a thorough survey of the teaching in the theological colleges. It is the belief of many that this survey if made effectively will reveal possibilities of economy in the college which might enhance rather than weaken emphasis on Christian ethics. To this new enterprise eager eyes now turn, but no action can be taken on its findings until the next general council. The New Outlook explicitly reminds the college board that the next move is with them.

* * *

Frontier Bishop Passes

A great Christian and a noble churchman has gone from us in the person of Bishop Stringer, for the last three years head of the diocese of Rupert's Land with its center in Winnipeg. To this see he was called in succession to the aged and honored Archbishop Matheson, who was able to attend the last rites in honor of his successor. Bishop Stringer was for a long time chief pastor of the dwellers in the Arctic wastes, and while always reticent in public about his hardships occasionally let interested people know something of the realities of his situation. I once heard him describe the severity of one winter when for several months he lived on frozen potatoes and rotten fish. A simple, devoted servant of God and his people, he found less strenuous occupation only to have life close suddenly and without warning as he walked the streets of Winnipeg.

* * *

Student Movement Changes Leaders

The creator of the Student Christian movement of Canada, so far as any one man could be so designated, retired six years ago, but his associate, Miss Gertrude Rutherford, stayed with the work until recently.

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NASHVILLE TENNESSEE

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She was well known in all the sections of the World's Student Christian federation to which she went frequently as Canada's representative, and on its executive her rare gifts found scope for exercise. She has this month been installed as principal of the Training school for women workers in the united church. Her colleague, Mr. Murray G. Brooks, who came to the Canadian work after several years in Ceylon, now gives his whole time to McGill university located in Montreal. To the vacancies so created there come two young people who have grown up in the Canadian movement, Rev. Beverley Oaten who was active for some years in similar work in California and Miss Margaret Kinney, who has been a constructive force in student religious activity in Alberta.

* * *

Leader of Girls Becomes Dean of Women

Another significant change has taken place in the work of our national girls' work board. The most creative character in that field has for many years been Miss Jessie MacPherson, who with a fine poetic soul possessed also marked organizing ability. Under her leadership camps became rich with inspiration and while few emerged unaffected by the experience of Christian life they found there, it was for many an opportunity to appreciate the deeper feeling of paganism at its best. Nature became alive and spiritual but also an avenue to the vision of God. Miss MacPherson has now been appointed to the responsible position of dean of women in Victoria university in Toronto. ERNEST THOMAS.

Compiles Booklist on Religion And Social Problems

F. Ernest Johnson, of the Federal council, has compiled a list of books on religion and current social problems. The list is sponsored by a joint board of publishers and booksellers. Among the volumes included are: Adler's "Reconstruction of the Spiritual Ideal," Atkins' "Religion in Our Times," Chaffee's "Protestant Churches and the Industrial Crisis," Coe's "The Motives of Men," Gauss's "A Primer for Tomorrow," Hartshorne's "Character in Human Relations," Hutchinson's "The Ordeal of Western Religion," Mathews' "Jesus on Social Institutions," McConnell's "Christianity and Coercion," Morrison's "The Social Gospel and the Christian Cultus," Niebuhr's "Reflections on the End of an Era," Nixon's "The Moral Crisis in Christianity," Page's "Living Creatively," Shillito's "Nationalism: Man's Other Religion," Troeltsch's "The Social Teachings of the Christian Churches," Wallace's "Statesmanship and Religion" and Ward's "Which Way Religion?"

Dr. W. S. Athearn Dies of Heart Attack

Dr. Walter S. Athearn, who had recently become head of Oklahoma City university following several years as president of Butler university in Indianapolis, died in a St. Louis hospital on Nov. 9 of a heart attack. From 1909 to 1916 Dr. Athearn was professor of religious education at Drake university in Des Moines, and went from Drake to a similar post in Boston university; for many years he was dean of the school of religious education and social service in the Boston school.

China Progesses Toward Peace

Understanding in Manchuria, Revival of Confucian Philosophy, Alike Seen as Stabilizing Portents

(Correspondence from China)

SHANGHAI, Oct. 15.—At the moment the political life of the far east seems to be tending toward quietness and stability. Soviet Russia and Japan (Manchukuo) have come to terms about the price of the C.E.R. One irritating friction is thus removed. Just what effect their mutually obvious ignoring of China's interests in this railway will have only time can tell. In China there are no organized anti-Japanese boycotts. In the Luantung area (North China) efforts are focused on organizing an administration that will further harmony between Japan and China. Canton and Nanking are trying to converge rather than diverge on policy. General interest centers on the next meeting of the People's congress at which time the revised constitution comes up for adoption. There does not appear to be any great excitement about China's failure to secure a seat on the council of the League of Nations. Disappointment there is, of course. The only result likely is that China may pay less toward the support of the league. This incident tends, however, to throw China back more on her own political resources and loosen her ties with the western nations.

* * *

Signs of National Solidification

That there is also a movement toward psychological unification in China two recent events show. First, Aug. 27 was designated as a national holiday for the observance of the birthday of Confucius. Observance was widespread. At Nanking and Chüfu, the ancestral home of Confucius, elaborate ceremonies were carried out by government officials. This is the first time the present government has in any such way recognized Confucius. Only a few short years since Confucius was generally denounced; on this date he was quite as generally eulogized. Wang Ching-wei, president of the executive yuan, made a speech in which he emphasized the close relation of Confucianism to the worthy in China's culture and the necessity of inculcating its principles in the future generation if the upbuilding of the new China is to succeed. It is now evident that the New Life movement is really part of this return to China's old principles of conduct. Concomitant with both is a recrudescence of old idol processions and festivals and arising out of the New Life movement is a somewhat puritanic "purity" drive. All this means, of course, that the mind of China is winning release from the distractions of the impact of western ideas and is becoming reunified around its own cultural inheritance. Confucius has been "rediscovered." The real mind of China is reasserting itself. Second, Sept. 18, the third anniversary of the Mukden incident, was observed throughout China. National and party flags were at half mast. At noon silence was maintained for five minutes. All forms of amusements were suspended for the day. All these are factors in the general trend toward national unification.

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Nation's Budget Balanced

China's national budget for the current fiscal year has been balanced at Yuan 777,302,000. Ninety per cent of this comes from the customs, the salt gabelle and commodity consumption taxes. Forty per cent of the expenditure goes for military purposes and 35 per cent for domestic and foreign loan services. Educational appropriations get less than four per cent!

* * *

Unemployment May Bring Immigration Bar

Unemployment, always large in China, is being intensified at two points. The Overseas Affairs commission reports that within a year 278,944 Chinese, mostly of the working class, were forced to return to China from various countries. There has been, also, considerable agitation over the difficulties graduates of schools are having in finding positions. "White collar" overproduction is painfully evident. It is not surprising, therefore, that there is a tendency to tighten up the immigration laws. The ministry of industry has recently ratified a petition submitted by the national chamber of commerce aiming at the registration of foreign factories in China. One point urged therein is that the immigration of foreign laborers should be prohibited.

* * *

Attack Foreign Y.M.C.A.

The Foreign Y.M.C.A. in Shanghai has been under fire in the foreign press lately. The criticism started over the fact that a Russian watchman therein, who had committed suicide, had been receiving for himself and family only $45 (silver) a month. Criticism at this point set free other criticisms. Desire for some reorganization of the Y.M.C.A. is back of this general criticism. Interestingly enough somewhat similar criticisms as to the necessity of reorganization appeared in the press of Hongkong and in a city in north China.

* * *

Government Grants Aid Mission Colleges

There are encouraging signs of cooperation between Christian conferences and government schools. A youth workers' conference, for instance, was held on the campus of the provincial college at Wusih. A young people's conference in Honan was held on the campus of a provincial rural normal school. Mutual understanding and appreciation was one result. This is one aspect of the very cordial relations now existing between Christian and other institutions in China. The University of Nanking has during the last year received more than a quarter of a million dollars (silver) from various public organizations, among them the national government. Yenching university, also, received about $60,000 (silver) from the ministry of education. FRANK RAWLINSON.

Catholic Young Men of England For Clean Films

Instructions have been sent by the heads of the Catholic young men's society of Great Britain to boycott undesirable movies and to institute propaganda to secure similar action by all Catholics of the island.

XUM

Mexico Goes Totalitarian

All Schools Brought Under Socialistic Control—Protestant as Well as Catholic Work Suffers

(Correspondence from Mexico)

GUADALAJARA, Nov. 7.—The old struggle between church and state has come to the fore again. For some months the government has been showing increasing totalitarian tendencies, directing its attention principally to an extension of control over education. An impetus was given to this movement last summer by an attempt upon the life of the governor of Sonora, a son of ex-President Calles. This was attributed to a clerical plot and General Calles made a speech in this city calling upon the nation to make renewed efforts to get the church out of education. The director of education in this state responded by placing new restrictions upon private elementary schools. Only teachers with government certificates are permitted to work in such institutions and since Catholic schools have been accused of giving religious instruction in defiance of government prohibition, each private elementary school is required to hire a vice-principal, to be appointed by the government and act as its agent to see that this law is not violated. The larger Catholic schools in Guadalajara have met these conditions and reopened but a number of the smaller ones and the only Protestant elementary school have not been able to meet the extra expense involved and have had to close. The private high schools have so far not been affected but the fate of all private education in Mexico is awaiting the application of the amendment to article 3 of the national constitution.

* * *

Education Must Be Socialistic

This amendment, which has been passed by congress but not yet submitted to the states, requires that all education shall be socialistic, excluding all religious doctrines and combatting fanaticism and prejudices. Teachers in private schools must have a point of view in accord with these requirements. Religious corporations, ministers of religion, and societies connected directly or indirectly with the propaganda of a religious creed are forbidden to take part in any way whatsoever in primary, secondary or normal schools, or to give them economic support. The state of Sinaloa has gone even farther and just passed a law forbidding any school to continue, in whose founding, support or direction any religious organization or minister of any denomination has or has had any part directly or indirectly. In the face of such legislation, Protestant mission schools in Mexico would not seem to have long to live. Even though they may be allowed or even encouraged by friendly local officials to continue, the laws are a sword of Damocles which may fall with any change of government personnel. Much will depend upon the attitude of the new administration under President-elect Cardenas, who assumes office on Dec. 1.

* * *

Situation Marked by Bitterness And Suspicion

Attention is principally being focused upon "socialist education." Just what this means in a constructive way has not yet been clearly set forth. At present it seems to be considered principally as a weapon for crushing the power of the Catholic church in Mexico. The anti-religion element in Marxist teaching apparently stands out as most important in the eyes of both its protagonists and antagonists. Some of its defenders would probably argue that this phase of the socialist movement must necessarily be destructive, as the reactionary influence of Mexican Catholicism must be entirely eradicated from politics and education before anything really constructive can be accomplished. Anyway the present situation is one of bitterness, suspicion and confusion. There is naturally widespread opposition to the new law, not only among Catholics, but many liberals as well. Public schools, poorly equipped and generally overcrowded, suffer still further from the fact that teachers are appointed not so much on the basis of character and preparation as upon their affirmation of agreement with the new law. The confusion is increased by the advocacy on the part of

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"If an accident should destroy an eye or a limb, you could draw $2,000 cash from your fund and in addition $150 a month during disability up to two years.

"If you should lose two limbs or two eyes by accident, you could draw $6,000 plus $150 per month during the time that you are disabled, up to 2 years and $60 a month up to age 65, when you could draw $6,000 more.

"This would all come out of your own rainy day or contingent fund. It would not be charity. It would be your own money, paid to you on a sound, tested, safe business basis.

"But sickness and accident are not the only rainy days. It will be an exceedingly rainy day for your family when Death calls you Home.

"If you should be accidentally killed, your family would draw your full $12,000. Or if you should die of disease, a minimum of $6,200 would be paid —more, if your fatal illness were of long duration.

"Then of course you might call retirement a rainy day. But really, if proper preparation has been made, retirement from the more strenuous activities of life is not a rainy day, but a play day, and this fund makes provision for that. When you reach age 60, 65 or 70, as you yourself choose, this rainy day fund would pay $6,000 in cash."

Let us tell you more about it. There is no obligation and no agent will follow up. Just drop a card to the Ministers Life and Casualty Union, 16th Floor, Wesley Temple, Minneapolis, asking for information on our Rainy Day plan as announced in the November 21st issue of "The Christian Century."

Every man should prepare for the ruddy, carefree afternoon of life. It should include the richest, mellowest and most satisfactory of all his hours.

"Grow old along with me! The best is yet to be,
The last of life for which the first was made;
Our times are in His hand, Who saith, 'A whole I planned,
Youth shows but half; Trust God: see all, nor be afraid!'"

ROBERT BROWNING.

XUM

WORTHY BOOKS

Form Criticism

A New Method of New Testament Research

■ Here are two books in one, "The Study of the Synoptic Gospels" by Rudolf Bultmann; and "Primitive Christianity in the Light of Gospel Research, by Karl Kundsin. Translated by Frederic C. Grant, Dean of Seabury-Western theological school.

New Testament criticism is today attacking problems that are vital to Christian thought and preaching. The school in which Bultmann and Kundsin are leaders has developed a new method of research into the life and teachings of Jesus. Going beyond the previous questions of criticism—of date and authorship of the gospels—the new method analyzes the source material of the gospels to separate the editorial additions of its earliest expounders from the few precious kernels which may be regarded as the very words of Jesus himself. Here is a left-wing movement in criticism led by Bultmann who holds a right-wing theology—that of Barth. His book summarizes the movement for those previously unacquainted with it. Kundsin's work explains its application to primitive Christianity. $2.00.

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■ If ten thousand ministers should keep this inspiring volume on their pulpits, and make it a practice to read, continuously, these great utterances of Markham, Tolstoi, Charles Rann Kennedy, Oxenham, Studdert-Kennedy and 70 other seers and singers, new ideals and convictions of peace would be grown in the hearts of their young people and adults. Peace must be made a glorious, heroic thing—as war has too frequently been made by other poets. $1.25

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John Frederic

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■ John Frederic Oberlin was born in 1740, became pastor of the desolate parish of Waldsbach, in the French Vosges, in 1767, lived there all his life, and died in 1826, a Chevalier of the Legion of Honor, and pastor of the most prosperous country parish in France.

If all of those dates were added to by a full century, Oberlin could still be described as a man ahead of his time, as a pioneer in social reform, in scientific agriculture, in the practice of religion.

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* * *

Student Opposition Blamed On Catholic Clergy

Students in high schools and colleges have as a whole advocated "freedom of teaching" as opposed to the imposition of economic dogmas. There have been student riots in Mexico City and two or three other places. To head off a threatened one in Guadalajara, the state university was closed, with a promise to reorganize it later along socialistic lines. The Catholic clergy have been accused of fomenting these and other disorders, and a demand has been made in congress that the higher clergy be expelled from the country—a proposition still under consideration. The archbishop of Mexico has declared that he has sent out no pastoral letter advocating resort to force, and that whatever protests the church may make will be of a peaceful nature and within constitutional rights. Already seven or eight states in different parts of the country have closed all churches or expelled the clergy or both and one does not know how much farther this movement may go.

* * *

Effects on Protestantism Not Yet Certain

It is impossible to estimate as yet the serious effects of all this on Protestant mission work. Only a few isolated instances are at hand. At Hermosillo, Sonora, the Congregational church building has been taken over by the government to be used as a sort of social center. In Mazatlan a pastor and congregation are petitioning the government to be allowed to reopen their building for social service activities. In fact this particular church, jolted out of its old complacency, has developed unexpected vitality in the face of the new drastic limitations. Local opportunities as well as the adaptability of the congregations to meet the needs of the situation will vary greatly.

Here in Guadalajara, although our institutional work has been reduced, we are finding new opportunities for informal contacts. The present clash of interests and ideas naturally stimulates thinking, and occasions to talk things over are welcomed. Our Sunday morning English forum, now in its seventh year, continues to bring together an interesting group representing varied points of view. An international club holding weekly meetings in our home affords a medium for more intimate discussions. Our latest venture is a weekly discussion group in Spanish, made up of Protestants, Catholics and others, who are concentrating on the relation of Christianity to social movements. Our aim is gradually to bring into this group thoughtful people of different ways of thinking for exchange of ideas and mutual understanding, in an effort to overcome some of the bitter partisan and divisive spirit that prevails in this part of Mexico.

CLARENCE A. NEFF.

Dr. Moton to Leave Tuskegee Principalship

Robert R. Moton will resign as principal of Tuskegee institute at the close of the present academic year, after 19 years of service at the Negro school. He succeeded there the late Booker T. Washington.

Texas Nearing Its Centennial

Churches to Have Large Part in Historical Pageants Planned—Many Ministers Change Pulpits

(Correspondence from the Southwest)

WACO, Nov. 12.—Texas is rapidly growing historically-minded, with its great centennial celebration for 1936 scheduled for Dallas as the center and pageants arranged for shrine-spots elsewhere. This kind of observance has seized the churches and everywhere there are ceremonies. One of the most interesting has been the diamond jubilee of Waco association, held with the First Baptist church here, with addresses by President Pat M. Neff of Baylor university, State Secretary J. Howard Williams, State Centennial Chairman Cullen F. Thomas and others. In this city at the same time the First Presbyterian church commemorated the centenary of Dr. S. A. King, 40 years pastor of the church, and later founder of the Texas Presbyterian seminary, Austin. It will be quite impossible to note all these celebrations among the churches. For the state centennial it is planned to have a temple of religion in which institutions and personalities as well as achievements will get proper attention.

* * *

Methodists and Baptists Hold Annual Gatherings

The annual denominational meetings are now in progress. The Methodists date first, the various conferences reviewing the year's work and making the first page in many instances with arresting pronouncements. San Antonio seems to hold chief attention with the West Texas conference just concluded and the Baptist general convention now beginning. As to the Methodists of that conference, Dr. F. M. Freeman leaves First church of Corpus Christi for the San Antonio presiding eldership. Dr. Walter Anthony enters upon his third year at Travis Park, Dr. H. Bascom Watts remains for a fifth year at Laurel Heights, Dr. K. P. Barton goes to San Angelo as presiding elder, while Dr. Edmund Heinsohn leaves First church there for the pastorate of University church, Austin, and Rev. L. U. Spellman becomes presiding elder in San Angelo. Baptists will rejoice in freeing Simmons college, Baylor college, Howard Payne college and the Baylor university woman's memorial dormitory, of debts aggregating a million dollars, a campaign in which John B. Hardin of Burkburnett led.

* * *

Death Removes Pioneers

Seldom within a month has death removed as many distinguished church men from the ranks of leadership. Methodists have suffered the loss of Dr. George J. Nunn, 80, of Amarillo, pioneer minister and educational founder, and D. E. Hawks, jr., dean of Lon Morris college at Jacksonville. In Jewish ranks Dr. Maurice Faber, 79, rabbi of Temple Beth-El, Tyler, for the past 34 years, and Robert I. Cohen, sr., president of B'nai Israel in Galveston for

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more than 30 years, also well known for his philanthropy.

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Pope Honors Dallas Woman for Charities

Mrs. Frank T. Buell of Dallas has been honored by Pope Pius X with a decoration in recognition of her charities, the 7,484th of the kind in the history of the church. The honor was announced by Bishop Joseph P. Lynch on his return from a visit to Rome.

* * *

Billy Sunday to Hold Revival

The Texas conference of the Methodists held in Nacogdoches, listened to an address by Billy Sunday, who will hold a revival in Houston.

JOSEPH MARTIN DAWSON.

Federal Council to Meet

Biennial Session to be Held in Dayton—To Discuss Church and These Times

The biennial meeting of the Federal council of churches is to be held at the Dayton-Biltmore hotel, Dayton, O., Dec. 4-7. Pres. A. W. Beaven calls attention to the fact that Senator Gerald P. Nye, chairman of the governmental commission which is investigating the munitions industry, is taking the council's meeting as the occasion for giving a message to the churches of the nation. There will be four reports on crucial problems for which preparation has been made through many weeks: a report on the message and task of the church today; on a research study of the chaplaincy in army and navy; on the present relation of the churches to the liquor problem; on a proposed plan for a "national preaching mission" during 1935.

Some of the special speakers scheduled are: George A. Buttrick, on "The Deeper Function of the Church" and "The Evangelistic Note in the Ministry"; A. W. Beaven on "The Church Looks Ahead"; Kirby Page on "The Christian Witness to World Peace"; Charles Clayton Morrison on "Christianity and Nationalism"; Bishop W. F. Oldham on "Christ and World Peace"; E. G. Homrighausen on "The Present Crisis in German Protestantism" and Bishop Paul B. Kern on "The Evangelistic Note in Education."

National Municipal League to Meet in Pittsburgh

The National municipal league, in its convention to be held in Pittsburgh Nov. 26, 27, will bring together civic leaders from all parts of the country, national, state and local. Problems of municipal finance, improved administrative technique, city manager plan, metropolitan government, county government, federal aid to cities, election reforms, housing, library problems and taxation are some of the subjects to be considered.

Rhode Island Ministers Group to Include Rabbis of State

Jewish rabbis will hereafter be included as members of the Rhode Island interdenominational ministers association, according to an announcement by Rev. Allen E. Caxton, of Trinity Union Methodist church, Providence, who is president of the association.

Tragedy Halts Balkan Revival

Alexander of Jugoslavia About to Crown Peace Moves with Bulgaria and Italy When Assassinated

(Correspondence from the Near East)

ISTANBUL, Oct. 20.—Occurring almost exactly 20 years after the Serajevo tragedy, the murder of King Alexander of Jugoslavia, together with that of M. Barthou, leaves the Balkans in a state of nervous insecurity. Great things were expected from King Alexander's voyage to France. It was to bring the long hoped for relaxation of strained conditions, a new chapter of south European politics to which his visit to Sofia immediately before had been the preface. Ever since 1913, when the hitherto allied Bulgarian and Serbian armies met each other on the battlefield, both countries had remained enemies, with barbed wire still running along their common frontier. But for the past year or so the prolonged estrangement of the two peoples has been gradually dissolving in the interchange of visits between Jugoslav and Bulgarian organizations, bishops, professional bodies, social groups, sporting clubs and the like. In December last King Boris had first paid a visit to Belgrad; when King Alexander returned this visit it was more than a mere act of courtesy; it was something like the formal recognition of a rapprochement confirmed by measures of a practical nature. So long as the marked Jugoslav-Bulgarian antagonism prevailed, Italy could rely on Bulgaria as a potential ally and this alone sufficed to make Jugoslavia oversensitive to the Italian menace. Relieved of their fears with regard to Bulgaria, the Jugoslavs envisaged a better understanding with Italy, a peaceful policy connected with King Alexander's voyage to France, of which M. Barthou was the skilful artisan.

* * *

Interparliamentary Conference Criticized as Meaningless

The delegates to the 30th Interparliamentary conference recently held at Istanbul were given so grand a welcome that it must have surprised them. At any rate, they are sure to have the most agreeable of recollections of their stay at Istanbul and this is what the Turkish authorities had decided at all cost to achieve. No expense had been spared to make Yildiz Kiosk, Sultan Hamit's famous residence, a worthy seat for this and coming world conferences. Yet, although the Turkish press devoted whole pages to the meetings, general opinion held that the main object was limited to the fixing of the seat of next year's conference, and that there was nothing but platitudinous talk about the great issue of war. This kind of criticism, however, neglects to take account of the fact that but for just such talk war, which is now but a menace, would have broken out months ago.

Even if the Interparliamentary conference is described as valueless, it afforded many delegates the opportunity of hearing a colored gentleman, M. Gratien Candace, French citizen and deputy, former under-

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Joseph M. Dawson, in the Dallas (Texas) News.

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secretary of the commercial marine, express in the most elegant of terms ideas which called for the applause of the whole conference.

* * *

Model School Adopts English as Language for Instruction

English will progressively become the teaching medium in the Gazi public school at Ankara, the most ambitious and best equipped among similar Turkish institutions. This school was founded in 1932 and from the outset has been conceived as a model for Turkish public schools in general. But the decision to replace Turkish by English in the teaching of sciences has come later. To begin with, the new system will be applied to the two lowest forms only, but it will every year be extended to the following so that within a few years sciences in the Gazi public school will be taught exclusively in English. The teachers designated for this experiment have already been engaged in England, and the Turkish teachers for the rest of the syllabus have also been carefully chosen. The Gazi public school will thus become the counterpart to the famous Galata Sarai college, where the teaching medium is French, and from which a great number of Turkish leaders have graduated.

While this step reflects the increasing interest taken in the knowledge of English in this country it is also in consonance with the scheme to have foreign languages taught in Turkish schools by the best qualified of foreign teachers, so as to eliminate every inducement for Turkish parents to send their children to non-Turkish schools where, it is held, the education is not national enough.

Already deprived of their Turkish lower form pupils through the law on primary education, the foreign schools existing in Turkey are now through this scheme most likely to lose their higher form pupils as well, which, despite subsidies, makes their running hardly a paying proposition. Many have already closed, others will soon.

E. GUERON.

Catholic Leader Says New Deal is Not Socialistic

Rev. John A. Ryan, director of the Catholic department of social action, speaking before the Catholic action conference of Brooklyn, urged cooperation with President Roosevelt in his national recovery program, pointing out that the new deal is not socialistic, but is in line with the teachings of Pope Leo XIII and Pope Pius XI.

Father Coughlin Sees Two Political Parties in Future

Predicting the establishment of two great new political parties by conservative men "indifferent to their old party affiliations," Rev. Charles E. Coughlin made an appeal over radio to "all believers in capitalism and in democracy," because "these are the two systems, one of economics and the other of politics, under which I believe the majority of us prefer to live." "It is the business of the federal government to complete the work which it has so ably initiated of purifying capitalism, and it is the parallel business of the state governments to begin the work and bring it to a happy conclusion of rectifying the abuses inherent in democracy."

Pastors Confer On Preaching

Lecturers at Anniversary of Methodism Call Preachers Interpreters of God and Present Day History

(Correspondence from Indiana)

INDIANAPOLIS, Nov. 12.—Last week DePauw university, in honor of the sesquicentennial anniversary of the founding of American Methodism, conducted a conference on preaching to which it invited not only Methodist but all other preachers in the state. The assembling of unusual talent was made possible by the Mendenhall foundation and the Matthew Simpson lectureship of the university. Besides the lectures, services of worship were conducted by the music department of the university, under the direction of Dean Robert McCutchan. The conference closed with the oratorio "The Evangel of the New World," written by Prof. Van Denman Thompson especially for this anniversary.

* * *

Prof. Hocking Speaks on New Approaches to God

Among the addresses it would be difficult to say which made the greatest impression. Prof. W. E. Hocking, speaking on "New Approaches to God," indicated how the psychoanalysts are discovering that the patient's extroversion and trust must be centered on something or some one altogether worthy; how in sociology there is a seeking for an objective society which is radical enough in its anthropology or metaphysics; and how science is telling us that there is a great "descending power" in nature that gives it its quality. All these are new approaches to God, whom many are thus finding outside the church. Dr. Charles Clayton Morrison discussed the mood of the preacher in a time like this, insisting that the preacher must be an optimist by virtue of his calling. He interpreted our age as another renaissance whose characteristic features are analogous to the characteristic features of the classic renaissance.

Dr. Reinhold Niebuhr, with his characteristic realism, insisted upon an interpretation of history in harmony with Hebrew prophecy, which was not optimistic nor altogether pessimistic but moral and tragic. In this interpretation the preacher will demand of all a spirit of repentance in which man will acknowledge his state of unrighteousness over against God and his organic unity with his brothers. Thus the Christian preacher is an attacker of every civilization and must face current history realistically and ethically. Dr. Fred Fisher saw the task of the modern preacher in creating mysticism and capacity for vision in the minds of people in a day which has increased its sensuousness over a wide range of life. Bishop Edgar Blake thought the lost element in preaching was a righteous indignation based upon deep convictions which would produce flaming and courageous preachers. Louis Untermeyer showed how closely poetry is related to preaching. His most publicized words were his definition of poetry as "a descrip-

tion of the undescribable in unforgettable terms," and his assertion that the best poetry is not that upon which a moral has been attached but in which one is integrated.

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Prof. Lewis on the Relation Of Theology to Preaching

Dr. Henry Crane hit all prejudices hard, and called for real thinking, not the sort which is a substitute for actions. He called upon ministers to resist propaganda, the principle of expediency, biased judgments and a loose definition of terms. Dr. Ivan Lee Holt dealt with the preacher as interpreter of modern society, which is moving into another form tomorrow, and with the problem of how to preach so as to prepare men for citizenship in that day.

Prof. Edwin Lewis brought to the conference a presentation of the relation of theology to preaching. Such questions as: what is Christian preaching? what is a sermon? what is its basis? what is its origin? what is its central content?—these are basic questions, which Protestant preachers will have to answer soon with more unanimity and theological conviction. He urged ministers to think hard and seriously about the nature of Christianity as we find it in the New Testament and in the historic tradition.

* * *

No Formulas for Sermon Making

In brief, the conference sought not mainly to give the preacher a formula for sermon making but to reach him as an interpreter of God and of present day history. The ministers who attended will have enough to mull over for months to come. It is hardly possible that they will have much peace either. For it is evident that one who stands as the interpreter of Christianity's God and faith and Jesus, as well as of anthropology and sociology, will need as never before to "know his stuff"—perhaps not *his* stuff so much as the essential stuff out of which Christianity's power originally came and without which it dies.

E. C. HOMRIGHAUSEN.

Dean James Elected Member of World Service Commission

Dean James A. James of Northwestern university has been elected by the board of bishops of the Methodist Episcopal church as member at large of the Methodist world service commission.

HENRY GEORGE —Prophet

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Legion Opposes Peace Meeting

But Memphis Youth Draw the Crowd—City to Own Electric System—Cotton Control to be Overhauled

(Correspondence from the Mid-South)

MEMPHIS, Nov. 12.—Armistice day, usually devoted in this part of the world to a parade of the Legionnaires and a brave eulogy of the war dead, was the occasion this year for a good deal of fireworks in Memphis. The American Legion apparently felt that it had been caught napping last spring when it allowed to pass unprotested a civic celebration in honor of the heroes of peace. So this fall when the newsprints carried announcements that the Memphis Federation of Christian Youth, with the youth organization of the liberal Jewish temple, was to have a public mass meeting in favor of peace the legion leapt into action. Capt. W. M. Stanton was particularly active in denouncing the whole thing as pacifistic in the extreme, inspired by communism, and likely to lead America into a cowardly attitude which would make her the easy prey for Japan or whatever other nation saw fit to attack her. The youth went on with their preparations.

The week before the scheduled mass meeting it was moved in the session of the Protestant pastors association that the pastors go on record as supporting the mass meeting. In the discussion that followed Dean Noe of St. Mary's Episcopal cathedral, took the position that the meeting was to be pacifistic and that as Jesus Christ was not a peace-at-any-price man, it was unwise for the association to support it. Rabbi Ettelson said he resented the attempt of the legion to fasten the opprobrious epithet of nonresistant pacifism upon every movement for peace and urged the pastors to back up the youth. The rector of St. John's Episcopal church, himself an ex-army flier, defended the right of the young people to meet and denied that they were committed to any particular program. The vote was overwhelming in favor of supporting the meeting. Dean Noe then leapt to his feet and in a voice choking with emotion said he must resign from the pastors association of which he had been president in times past and with which he had been associated for many years; he could not allow his church to be committed to the idea that the kingdom of God could be brought about by legislation and external movements. The battle raged all week in the newspapers, the legion finally retaliating by announcing a counter-meeting of its own to be held at the same hour as the youth meeting. Armistice Sunday came around with 700 young and old present at the youth meeting for peace and only 100 at the legion show.

* * *

A Shift in Emphasis For the South

The whole thing might seem a tempest in a teapot to an outsider reading the reports of the speeches at the mass meeting. Nothing more radical was recommended than to work for a warless world, urge the United States to further disarmament

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by international agreement, urge continuation of the senate munitions investigation, approve the Kellogg pact, and hold another meeting of the same sort next year. It is hard to imagine anyone being such a jingo in our times as to oppose these recommendations. But to this reporter who has known the south intimately now for a quarter of a century it marks a real shifting of the emphasis in religion from the sole preaching of individual salvationism to the point where the social gospel is receiving recognition.

* * *

Memphis Votes to Own Electric Power

The city of Memphis has voted, 32,735 to 1,868, to buy or build its own municipal electric system to distribute power from TVA. It will be at least two years before Memphis can receive this cheap power. In the meantime the hardest part of the job lies ahead, with court fights instigated by the Memphis power and light company, and other obstructionary tactics, a strong probability. Meantime, the Chattanooga Times, viewing the Memphis vote with envious eyes, begs the citizens of Chattanooga to follow suit.

* * *

Farmers Discontented with Cotton Control

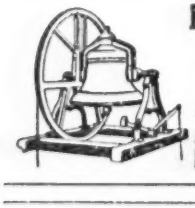
The Memphis Commercial Appeal has been conducting a poll of the farmers, planters and tenant farmers of the tri-state area on the merits and demerits of the Bankhead cotton control act. The result has been an overwhelming endorsement of some sort of government control, although many complaints are made as to the workings of the act. Charges are made that county and state administrators have played petty politics and thus deprived honest men of their fair share of the benefits; that the act works hard upon the little fellow and to the advantage of the big fellow. Nevertheless most agree that some form of control is necessary since individuals cannot be trusted to cooperate willingly; changes in the present act are recommended, and it is likely that the results of the poll may have an effect upon amending the act at the next session of congress. There is a voice however that ought to be heard. It is that of Rev. J. Mack Jenkins, formerly pastor of a Memphis Methodist church and now presiding elder in the rich farming district to the north of here. Brother Jenkins says that the farmers in his district refused to cast their votes in the appeal poll, that they are absolutely fed up with cotton control and the new deal, and that they will register their protest by voting against F. D. R. in the 1936 election.

* * *

Government Colonization Project Gets Under Way

One of the new deal's most revolutionary experiments, colonization project number 1, or "Dyess colony," has been opened. The other day 15 families, the vanguard of more to come, on government-rented trucks, rode into the tract of 16,500 acres of land in Mississippi county, Arkansas, where they were housed in comfortable white dwellings erected by the government. These people who have been living in squalid houses are now introduced to electric lights and plumbing. They are now to clear and cultivate this government-provided land on a plan that will enable them to pay back what the government has loaned until they become owners of their little houses and farms. These people have been the victims of the fate that has overtaken so many poor tenant farmers and sharecroppers, the people who are no longer wanted by the planters because Negro day labor is cheaper and more subservient.

JOHN CLARENCE PETRIE.



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Lutherans Cable Hitler

American Church Also Cables Message to Their Brethren Across the Sea

The American Lutheran church which assembled in Waverly, Ia., last month, cabled a message to their German brethren, which said in part: "In your present desperate struggles the decisive hours of Worms and Augsburg have reappeared in a new guise. The issues at stake in your conflict are nothing less than the preservation and retention in its purity of the precious treasure which God has given to our fathers in the reformation, and which is embodied in the confessions of our church. . . . With our prayers we stand back of you imploring the Lord of the church that he bless your struggle and grant you the victory."

The United Lutheran church, assembled in Savannah, addressed Adolf Hitler in the following cablegram: "The United Lutheran Church in America, together with all other Lutheran churches throughout the world, has been greatly disturbed by the reported efforts of the leadership of the German Reichskirche to force the pastors of the German church into the service of a political program, even at the expense of their fidelity to the historic confessions of the church.

"We of the United Lutheran Church in America, in convention assembled, protest against such coercion and express the hope that the Lutheran churches of Germany may have entire freedom to proclaim the gospel according to those confessions."

Dr. Nooe Elected to Church Peace Union Board

Rev. Roger T. Nooe, of Vine Street Christian church, Nashville, Tenn., has been elected to membership on the Church Peace union sponsored by the Carnegie foundation for international peace. He succeeds on the board the late Dr. Peter Ainslie, who held membership for many years.

Announce Playwriting Contest

Under the auspices of the Wesley Players, an organization among Wesley foundations of the Methodist church, there is being conducted a playwriting contest, with two prizes offered. Details may be obtained by addressing the Division of Plays and Pageants, 740 Rush street, Chicago.

The New Films

These summaries and evaluations are supplied by The National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

Case of the Howling Dog

(Warren William, Mary Astor) (Warner) William as "Perry Mason" of the Liberty stories plays tricky lawyer-detective in crisp, emphatic style, solving wife-stealing murders by spectacular super-sleuthing. Plot involved, not always clear, hence as much bewilderment as suspense.

For A: Fair of kind. For Y: Doubtful. For C: No.

The Merry Widow

(Maurice Chevalier, Jeanette MacDonald) (MGM) Gorgeous, hilarious, fast-moving, tuneful operetta, jazzily modernizing original beyond recognition. Hero is irresistible lady-killer, arms always full of joyous victims, his big task to seduce heroine. He fails, so the poor censors are helpless.

For A: Good of kind. For Y: Pernicious. For C: No.

Moonstone

(David Manners, Phyllis Barry) (Monogram) More or less of the old Wilkie Collins mystery story screened. Moonstone diamond, once stolen from Hindu temple, brings grief and tragedy to all it touches. Fantastic solution through oriental drug inducing revelations during sleep-walking.

For A: Mediocre. For Y: Hardly. For C: No.

Peck's Bad Boy

(Jackie Cooper, Thomas Meighan) (Fox) Resembles book only in title. Simple, appealing story of boy life and little hero's fine, understanding relationship with father until scheming relatives inject temporary unhappiness and misunderstanding. Some pathos but mostly amusing, wholesome, human.

For A: Pleasing. For Y: Very good. For C: Very good.

The St. Louis Kid

(James Cagney, Patricia Ellis) (Warner) Familiar Cagney type picture, lively

comedy with plenty of "action," fighting, and roughneck characters. Hero is hard-hitting truck-driver always in trouble with law and heroine. But clears himself and wins girl by rescuing her from racketeers.

For A: Hardly. For Y: Not the best. For C: No.

Transatlantic Merry-go-Round

(Jack Benny, Nancy Carroll) (Reliance-U.A.) Hectic series of exciting events on transatlantic liner, with smooth thieves, gamblers and shady characters getting virtuous heroine very much involved. A detective on vacation takes care of incidental murders. Fast tempo, radio-singing, jumbled ethics.

For A: Depends on taste. For Y: Unwholesome. For C: No.

Young and Beautiful

(William Haines, Judith Allen) (Mascot) Feeble production about Hollywood press agent whose excessive commercial instinct nearly loses for him his sweetheart. Back stage scenes, Wampas baby stars, musical revue stuff are other elements in the lukewarm mixture.

For A: Feeble. For Y: Hardly. For C: No.

Best Recent Films for Family:

Treasure Island
Cat's Paw
Count of Monte Cristo
Servant's Entrance
Charlie Chan in London
Mrs. Wiggs of the Cabbage Patch

Films of Special Interest for Adults:

The Age of Innocence
The Last Gentleman
Barretts of Wimpole Street
One Night of Love
The Fountain
Marie Galante

BOOKS RECEIVED

All in the Name of God, by Everett R. Clinchy. John Day, $2.00.

Prize Sermons, Church Management Contest, edited by William H. Leach. Cokesbury, $1.50.

Ho-Ming, Girl of New China, by Elizabeth Foreman Lewis. Winston, $2.00.

Fire on the Andes, by Carlton Beals. Lippincott, $3.00.

Joan of Arc and her Companions, by Jehanne D'Orliac. Lippincott, $3.00.

The Story of Christmas, by R. J. Campbell. Macmillan, $3.00.

The Epistle to the Hebrews, by Charles R. Erdman. Westminster Press, $1.00.

Problems of Christian Family Life Today, by George Walter Fiske. Westminster Press, 40 cents.

The New Idol, by Frank Gavin. Morehouse, 10 cents.

The Church and Modern Psychology, by B. H. Streeter (Hale Sermon). Seabury-Western theological seminary, Evanston, Ill.

The Meaning of Unintelligibility in Modern Art, by Edward T. Rothschild. University of Chicago Press, $1.50.

Two Centuries of Student Christian Movements, by Clarence P. Shedd. Association Press, $3.00.

Indian Conceptions of Immortality, by Walter E. Clark. Harvard University Press, $1.00.

Form Criticism, a New Method of New Testament Research, by Rudolph Bultmann and Karl Kundsin. Translated by Frederick C. Grant. Willett, Clark & Co., $2.00.

Triple Alliance and Triple Entente, by Bernadotte Schmitt. Holt, $1.00.

The Open Door at Home, a Trial Philosophy of National Interest, by Charles A. Beard. Macmillan, $3.00.

The Woman Without a Country, by Melbert Cary. Meador, $2.00.

Philosophers Speak for Themselves, by T. V. Smith. University of Chicago Press, $4.50.

Confessions of a Scientist, by Raymond L. Ditmars. Macmillan, $3.50.

Education for Life with God, a Discussion of the Meaning of Religious Education, by Wilfred Evans Powell. Abingdon, $2.00.

The Human Machine, its Uses and Abuses, by Lorena M. Breed. Stratford, $1.50.

Mobilizing for Chaos, the Story of the New Propaganda, by O. W. Riegel. Yale, $2.50.

Birth Control, its Use and Misuse, by Dorothy Dunbar Bromley. Harpers, $2.50.

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